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The Month of the Holy Souls

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Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me — (Job xix. 21).

THERE are moments in the life of every individual when the thrill of pain, the fear of impending danger, or the agony of utter helplessness causes the soul to cry out with passionate earnestness for aid or assistance — either human or divine. These moments, however, are usually not continuous, nor of frequent occurrence, and the plea for help is generally met by a prompt response on the part of an all-loving and merciful God, or on the part of a kind and charitable friend. Not so the plea of the souls in purgatory, whose sufferings are continuous and more intense than pain endured on earth. Although God loves these Holy Souls, His justice will not permit Him to liberate them from their punishment, before they have rendered complete satisfaction for their past offenses; and man often neglects to come to their assistance, although it lies in his power to do so. This seems rather strange and inconsistent, and yet it is a humiliating fact. The misery of these poor, helpless souls, forces them to cry out in the words of Job: "Have pity on me, at least you my friends, for the hand of the Lord hath touched me." But their pathetic appeal is often in vain.

It is not an uncommon thing for man, quickly to forget those who have passed out of his sight, or out of his life. Despite all the promises of fidelity and loyalty, despite the protestations of love and devotedness, despite the assurance of a constant remembrance in prayer, the dear departed are often readily forgotten by those who were closest to them on earth. Forgotten are the promises made to them at the hour of death: forgotten the tears that were shed when their remains were laid to rest; forgotten their lives of which scarce a word is ever uttered; forgotten their deeds of love and kindness; forgotten their very names, which are never again heard or mentioned. All is forgotten — yes, even the graves, where lie the bodies once so dear.

Is there no one who will heed the painful pleading of these poor forgotten dead? Thanks be to God, there is one who does not and cannot forget the souls of the faithful departed in their time of suffering and distress. It is Holy

Mother Church, who remembers them at every Holy Mass, and implores for them rest, peace, and eternal light.

Even though the Church makes a commemoration of the dead every day at the Holy Sacrifice of the Mass, she has set aside the entire month of November as a time of special devotion to the Holy Souls. During this month she not only invites, but urges her children to come to the assistance of their dear departed by their prayers and sacrifices. She reminds them of the intense sufferings of these Holy Souls, and points out the means by which they can most efficaciously aid them.

Christian teachers will find no other time of the year so favorable for the teaching of this devotion as the month of November. If this devotion is deeply inculcated in the hearts of our children, it will become one of the favorite devotions of their later years.

Suggestions for Teaching This Devotion

Just as the basis of instruction and training in any school subject should be the development of correct attitudes toward that subject, so the first step in the process of teaching a devotion, should be an endeavor on the part of the teacher to produce in the child a sound mental attitude toward that particular spiritual practice. This will result in the arousing of permanent interests in the object of the devotion, and in the acquisition of good habits in the practice of the devotion; for, the development of correct attitudes involves:

1. The process of sensation, which results
 - a) in the formation of percepts;
 - b) in the creation of images and ideas.
2. The process of stimulating affective tendencies, which produce
 - a) emotional responses;
 - b) permanent interests.
3. The process of influencing the will, which, if properly done, will result
 - a) in generous effort and undertaking;
 - b) in repeated responses, or habit formation.

The various steps in the aforementioned processes may be developed in different ways. The following topics for study may provide material for the formation of percepts,

and the creation of images, as well as suggestions for stimulating affective tendencies and influencing the will.

What Is Purgatory?

Whether purgatory is a definite place or not, is not defined by the Church. Some theologians are of the opinion that it is a place; others hold that it is a mere condition of the soul. The word itself is taken from the Latin *purgare*, which means to purify or cleanse; hence purgatory is a place or a condition of cleansing, where souls who have departed this life in the state of grace must complete the expiation of their sins, or of the temporal punishment due to sin, before entering heaven.

The Church appoints and suggests penances to be performed by her children to make satisfaction to God for sin. But the good works and penances performed for this intention are usually not sufficient; consequently, there must be an opportunity for making full satisfaction after death. This opportunity is given to the souls in purgatory.

1. The following texts from Holy Scripture prove the existence of a place of purgation for those who have departed this life without having been fully cleansed from venial sin, or from the punishment due to sin.

It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins (II Mach. xii. 46).

Thou shalt not go out from thence till thou repay the last farthing (Matt. v. 26).

He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come (Matt. xii. 32).

There shall not enter (into heaven) anything defiled (Apoc. xxi. 27).

In which also coming He (Christ) preached to those spirits that were in prison (I Peter iii. 19).

Thou also by the blood of Thy testament hast sent forth Thy prisoners out of the pit, wherein is no water (Zach. ix. 11).

These are they who have come out of great tribulation, and have washed their robes, and have made them white in the Blood of the Lamb (Apoc. vii. 14).

2. The constant teaching of the Church assures us that there is a purgatory. There was never a time when the Church did not believe in the existence of purgatory. This may be proved from the following sources:

A. Inscriptions in the Catacombs; e.g.,

- a) The Words written on the tomb of St. Philomena: *Pax tecum filumena* — "Peace be with you, Philomena."

B. Writings of the Fathers of the Church

- a) In the second century, Tertullian, arguing that it is right that the soul is punished before the body rises again, says: "No one will doubt that the soul pays some penalty in hell (purgatory) while sure of full resurrection, resurrection in the flesh, too." — *De Anima*, n. 58.
- b) In the third century, St. Cyprian writes: "It is one thing to hope for pardon, and another thing to enter into glory; to be thrown into prison, and not to be allowed to go out from thence until one has paid the last farthing." — *Epist.* 55.
- c) In the fourth century, St. Augustine, writing about the death of his mother, St. Monica, tells us that shortly before she expired she turned to him, saying: "This only I ask of you, that you remember me at the altar of the Lord wherever you are."
- d) In the sixth century, St. Gregory in the fourth book of his *Dialogues* relates an incident which seems to be the origin of the custom of saying Mass for a departed soul on thirty successive days

after death. These Masses are sometimes called Gregorian Masses.

C. Synods and Councils of the Church

- a) As early as the fourth century, prayers for the departed were ordered by the decrees of the two synods of Carthage.
- b) The existence of purgatory was defined by the Council of Florence. — Decret. union.
- c) The Council of Trent teaches its existence most clearly. — Sess. VI, Chap. 30.

D. Prayers in the Mass

- a) In most ancient liturgies prayers for the departed may be found.
- b) In the Canon of the Mass a memento is made each day for the suffering souls in purgatory — "grant them a place of refreshment, light, and peace."
- c) In addition to this, the Church has ordained special Masses for the dead: one for the day of death or of burial; one for the third, or seventh, or thirtieth day after death; one for the anniversary day; and still another, the "everyday Mass," for use whenever the priest desires to offer Mass for the dead, on a day that is open for such Masses.
- d) The Church continues to offer prayers and Masses for a soul indefinitely.

The Sufferings of Purgatory

The sufferings of the souls in purgatory are twofold: the pain of loss, and the torture of the senses.

The Pain of Loss

The degree of love a soul has attained during life, will be the degree or intensity with which it will love God throughout eternity. Immediately after death this love is freed from everything that has defiled its purity, or marred its perfection, and the soul is drawn toward God, its Creator, Redeemer, and Sanctifier, with an intensity and ardor that is well nigh overpowering. This love produces in the soul an ineffable happiness; but at the same time the soul realizes that it cannot fly freely to the love of its God, and this hindrance causes it the most bitter and cruel agony. It fully comprehends how the majesty of God has been insulted and outraged by its sins, and this thought produces a state of anguish and torture, to which no pain or suffering upon earth can be compared. A circumstance which greatly intensifies this suffering, is the knowledge that by its own free will the soul has brought about this separation from God.

The Fathers of the Church hold that this is the greatest pain of purgatory. St. Alphonsus says: "Far greater than the pains of sense in purgatory is that pain which the holy souls must endure in being deprived of the vision of God. Because these souls are inflamed, not only with a natural, but with a supernatural love of God, they are so vehemently attracted to the union with their highest good, that, in being repulsed, through their own fault, they experience so violent a pain, as would kill them instantly, if death were possible to them." And St. John Chrysostom says: "This pain of being deprived of God is a far greater pain for them than the pain of the senses. The fire of hell increased a thousand times would not cause them such great sufferings as does this pain of the loss of God."

As the hart panteth after the fountains of water; so my soul panteth after Thee, O God! When shall I come and appear before the face of God? (Ps. xli. 2-3).

From the soul's ardent love for God springs all its longings and desires: the longing to atone for the sins of the

past; the desire to be cleansed from all stain of sin; and finally the burning desire to be united with God. The soul sees clearly that as long as it is stained with sin, or as long as full satisfaction has not been made to God for sin, it is unworthy to appear before Him, and undeserving to enjoy the happiness of intimate union with Him; therefore, it is willing to endure any pain, if thereby it can render atonement for the evils of the past. St. Ambrose tells us that there is no greater agony than remorse of conscience caused by sin. How much greater then must be the sorrow of the holy souls who in their present state fully understand the malice of sin. We know, furthermore, that the intensity of our sorrow for having offended a person, is in proportion to the love we bear him. But the Holy Souls are inflamed with a perfect love of God; hence the depth of their sorrow, and their great desire to repair the sins of the past.

Since the soul has been created to love God, and to enjoy eternal union with Him, once it has been freed from all that mars this perfect love, it has but one longing and desire — to enjoy this love and union with the Source of all Love. But until this longing is satisfied, the soul must suffer unspeakable anguish and torture.

The Pain of the Senses

But he himself shall be saved, yet so as by fire (I Cor. iii. 15).

The Church has given no decision regarding the word *fire* in relation to purgatory. According to some of the Fathers and theologians of the Church, we are to understand a material fire. St. Thomas says, "It is the same fire that torments the reprobate in hell, and the just in purgatory"; and he applies St. Augustine's illustration: "In one same fire gold glows, and straw smokes," to show how the fire which tortures the lost soul in hell, can purify the just soul in purgatory. St. Gregory the Great says: "As the fallen angels, although pure spirits, are tormented by the material fire of hell, so may a similar fire torture the departed souls in purgatory." Other theologians state that the pains of purgatory differ greatly according to the guilt of the soul.

By what things a man sinneth, by the same also he is tormented (Wisd. xi. 17).

By making improper use of the senses the soul has sinned and displeased God; hence, part of its punishment must consist in the pain of the senses. According to St. Augustine, this pain is greater than anything we can endure on earth. From the prayer of the Church, "O Lord, grant them a place of refreshment, light, and peace," we may furthermore infer that the holy souls must suffer the pain of sense.

The Church teaches that purgatory is not a place of eternal pain, but that it will end at the last judgment. As to the duration of the sufferings of individual souls, we know nothing except what is implied in the words of Sacred Scripture: "Thou shalt not go out from thence till thou repay the last farthing" (Matt. v. 26). This length of time will vary in proportion to the number and guilt of the sins to be atoned for, as well as to the amount of penance and suffering borne for them in life. Revelations and visions of souls asking for prayers many years after they had departed this life are evidence that the period of suffering is often of long duration. Furthermore, the sanction of the Church for Masses in perpetuity, shows that she does not claim to know the length of time of

imprisonment for any particular soul; nor how much atonement God will accept on its behalf from men.

The holy souls suffer willingly and patiently, without murmur or complaint. While on earth, we are often inclined to wonder why we must suffer, and, because we judge things in a merely human way, we endeavor to convince ourselves of our innocence and of the injustice of our suffering, and we complain of those whom we consider guilty of doing us wrong, or of causing us to suffer. Not so the holy souls in purgatory. They fully comprehend the justice of God, and because they ardently love Him, they are eager to expiate their guilt as soon as possible, so that they may be united with Him in perfect love.

The members of the Church Militant can come to the assistance of their suffering brethren. This is one of the most consoling doctrines of the Catholic Church. "In this," says the *Roman Catechism*, "the supreme goodness of God deserves our grateful acknowledgment and praise, that He has granted to our frailty the privilege that one may satisfy for another." In their agonizing torments these holy souls look to us for aid and relief. They have special confidence in their relatives and friends upon earth, and constantly cry out, as it were, in the words of Holy Job: "Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me" (xix. 21).

Our Duty To Help the Holy Souls

The members of the Church Militant not only possess the power and the means to help the holy souls, but they have a positive duty to help them. This duty is (1) a duty of religion; (2) a duty of justice; (3) a duty of charity; (4) a duty of personal interest.

A Duty of Religion

These souls are members of Christ's Mystical Body, intimately united to Him by sanctifying grace, and consequently exceedingly pleasing to Him.

He Himself asks our assistance for these exiled souls, and promises to consider as done to Himself what we do for them: "Amen I say to you as long as you did it to one of these My least brethren, you did it to Me" (Matt. xxv. 40). Since God has, in a certain sense, placed the delivery of the Holy Souls in our hands, we ought not to be unmindful of them. By neglecting to come to their assistance we render ourselves deserving of Christ's reproach: "Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me" (Matt. xxv. 45).

A Duty of Justice

Many of the holy souls appeal to our duty of justice, which devolves upon us in consequence of our personal relations with them during their earthly career. Among them each one of us will find souls to whom we are indebted for particular favors and benefits: parents, brothers and sisters, friends, and benefactors. Next to God our parents are our greatest benefactors, and hence they are deserving of our most tender love and devotedness, as well as our deepest and most sincere gratitude. This spirit of love and gratitude should prompt us to aid them in any distress, but especially in the extreme distress which they endure in the flames of purgatory. Mindful of the words of Ecclesiasticus, "Honor thy father, and forget not the groanings of thy mother: Remember that thou hadst not been born but through them: and make a return to them as they have done for thee" (vii. 29), we should sym-

pathize with our dear parents departed, and bring them all the relief we possibly can. What a dreadful thing it would be, if those to whom we owe our very life should be compelled to cry out in bitter anguish: "I have brought up children, and exalted them; but they have despised me" (Isa. i. 2). Thus, too, the other members of our family should be lovingly remembered after death.

The souls of our benefactors should also be an object of our special love and compassion. Among these we should particularly remember the priests who have been our spiritual guides, and have ministered to the needs of our souls; the teachers who have instructed us, and taught us to tread the paths of righteousness; furthermore, all those who have aided us in any way, whether spiritually or materially.

Our friends, too, have a just claim on our assistance. The pledge of friendship given them during life should extend beyond the grave. If we saw them in need or want while here below, love would prompt us to come to their relief. Why should it not induce us to mitigate the pains they are enduring in purgatory, and to free them from the land of exile into which they have been sent by the justice of God?

A Duty of Charity

It is the duty of every Christian to assist the needy, and in bestowing charity, he should be guided by the degree of destitution to which the needy are subjected. But there are none in greater need than the holy souls in purgatory, who possess absolutely nothing, owe an enormous debt to God, and are unable by any effort whatsoever to cancel this debt. For them the night has come, "where no man can work." Moreover, they are suffering grievously, and will perhaps have to suffer for many years, unless the charity of their friends will come to their assistance. They ask us in the name of charity, in the name of our Lord Himself, to open our hearts to them: Can we fail to listen to their mournful cry. If our charity is not sufficient to induce us to help them, then the words of Christ, which imply that we love Him, should move us to do so. "I was in prison, and you did not visit Me" (Matt. xxv. 43).

A Duty of Personal Interest

Christ says: "Blessed are the merciful: for they shall obtain mercy" (Matt. v. 7). These words suggest that we shorten our purgatory by helping the souls confined there. Both in life and after death we receive immense advantages if we are charitable toward the suffering souls. St. Thomas says, that "he who satisfies for these souls, does not, it is true, satisfy for himself; but it is also true that he deserves more than the remission of pain; namely, eternal life." And we read in the Book of Psalms: "Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day" (50. 1). The souls which we ransom from this sad captivity, will be eternally grateful to us, and will implore for us God's blessing on all our undertakings, and His help and protection in the various dangers and troubles of life. St. Alphonsus Ligouri says: "He who assists these distressed souls, so tenderly loved by God, may confidently hope for his salvation, and God will deny nothing to such a soul." If, therefore, we desire to enjoy the powerful help of these holy souls, we must not hesitate to offer them all the assistance we can. We read in Holy Writ: "With what measure you mete, it shall be measured to you again" (Matt. vii. 2). Those who seldom think of their suffering brethren,

must fear that the words of St. Paul and of St. James will be verified in them. St. Paul says: "He who soweth sparingly, shall also reap sparingly" (II Cor. ix. 6). And St. James says: "Judgment without mercy to him that hath not done mercy" (ii. 13).

Means for Helping the Suffering Souls

The Church has placed various means at our disposal by which we may come to the assistance of the holy souls in purgatory. The foremost of these are: prayer, the Holy Sacrifice of the Mass, Holy Communion, the gaining of indulgences, almsgiving, and works of penance.

Prayer

We read in the Second Book of the Machabees: "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins" (xii. 46). It is a holy thought because it is pleasing to God; wholesome, because of the efficacy of prayer, especially of prayer offered in the spirit of charity for the benefit and welfare of others. The most efficacious prayers are those enriched by Holy Mother Church with numerous indulgences; such as the Way of the Cross, the Rosary, ejaculatory prayers.

The Way of the Cross, in its present form, was instituted in the beginning of the fifteenth century by the Franciscans. The Sovereign Pontiffs have attached to it many indulgences. By a decree of the Sacred Penitentiary published in February, 1932, His Holiness, Pope Pius XI, abolished all the indulgences heretofore accorded for the exercise of this devotion, and conceded the following to all who with sentiments of true contrition make the Way of the Cross: (1) The plenary indulgence *toties quoties*, each time the faithful perform this exercise; (2) another plenary indulgence if they receive Holy Communion the day they perform this exercise, or in the current month when they have made it ten times; (3) a partial indulgence of ten years and ten quarantines for each station, if, after having commenced the Way of the Cross, one is interrupted by a reasonable motive and cannot finish it.

The Rosary, as St. Dominic declares, produces, as one of its principal effects, the redemption of the holy souls from purgatory. St. Alphonsus says: "If we wish to be of material assistance to the souls in purgatory, we must always recommend them in our prayers to the Blessed Virgin Mary, and especially offer the Holy Rosary for them." The Rosary is enriched with various indulgences, and consequently a very powerful means for obtaining the release of the Holy Souls from purgatory. The Blessed Mother loves these souls because they are very dear to her Divine Son, and she is eager to listen to the prayers we address to her in their behalf. St. Bernardine applies to Mary the words of the Sacred Writer: "I have walked in the waves of the sea" (Ecclus. xxiv. 8) and adds: "She descends into that sea of fire, quenching the flames for the suffering souls."

Ejaculatory Prayers are another salutary means for aiding the holy souls, because of the many indulgences attached to them. One of the most simple for children, and at the same time most highly indulgenced, is the aspiration, "Jesus, Mary, Joseph" (seven years and seven quarantines each time; Pope Pius X, June 8, 1906).

The Holy Sacrifice of the Mass

The most valuable and powerful means to obtain the release of the suffering souls from their land of exile, is

the Holy Sacrifice of the Mass. In the Mass Christ offers Himself and His infinite merits to His Heavenly Father, by the hands of His sacred minister, in behalf of these souls so dear to Him. Although the merits of Christ's sacrifice are infinite, we may not infer that the offering of one Holy Mass is sufficient to release the soul for whom we are offering it, or having it offered. St. Thomas tells us that "it is not the intention of Christ to bestow the full efficacy of His sufferings and death, which is celebrated in every Mass, upon us; His merits are applied according to His adorable will, for the ways of God are often inscrutable." It is good and salutary, therefore, to offer the Mass frequently for the souls for whom we wish to intercede.

Holy Communion

St. Bonaventure urges frequent Holy Communion in behalf of the souls in purgatory. In one of his discourses on this subject, he writes: "Let the love and compassion for your neighbor lead you to the Holy Table; for nothing is so well calculated to obtain eternal rest for the holy souls." This thought ought to induce us to receive Holy Communion frequently for the souls of our dear departed, especially during the month of November.

Almsgiving

Almsgiving, being an act of mercy, is another means for helping our brethren in purgatory. The words of Holy Scripture encourage us to this practice: "Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor" (Ecclus. xiv. 13). Not only the rich are able to give alms. It is true, they can give abundantly; but the poor also can give of the little they possess, even though it seem but a trifle. The Lord does not consider the value of the gift we bestow, but the intention with which it is given. Moreover, we are all in a position to bestow spiritual gifts, the offering of our prayers, of Holy Communion and Holy Mass, upon others. These are of far greater value and merit in the sight of God than the greatest material gift. The alms of a smile, of a kind word, of timely advice, of good example, are easily bestowed, and may be very meritorious.

Works of Penance

When the saints desired to obtain extraordinary favors and graces from God, they had recourse to works of penance. They accompanied their prayers by repeated acts of mortification and self-denial, trusting that the Lord would all the more readily hear them. We read in the Book of Judith: "Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord." — iv. 2. Even though our health will not permit us to perform extraordinary penances, we can, nevertheless, offer for these suffering souls many an act of mortification, opportunities for which present themselves every moment of the day. Among these are the mortification of the senses, self-denial in regard to eating and drinking, the patient endurance of pain, of heat or cold, of fatigue, etc. The faithful fulfillment of daily duties, and the constant application to work, are excellent means of self-denial and penance.

The Heroic Act

The Heroic Act in behalf of the suffering souls in purgatory, consists in a voluntary offering made to the Divine Majesty by any of the faithful in favor of all, or of any one of these souls, of all works of satisfaction done by the individual himself during life, as well as of all the suf-

frages that will be offered for him after his death.

This act is frequently misunderstood, and consequently many good pious souls fear to make it. It must be remembered that good works, as far as they are meritorious, that is, as far as they entitle to an increase of grace in this life, and of glory in the next, are personal, and cannot be alienated or bestowed upon another. But besides these effects, every good work has the effect of propitiating and satisfying God's justice, and impetrating or obtaining by prayers His supernatural favors; and it is only in this sense, and as regards these latter effects, that good works can be alienated, and applied to the souls in purgatory. The one who makes this offering is not hindered thereby from praying for his own necessities, or those of others. By this act of heroic charity he merits for himself the special love of God, and the gratitude of the holy souls, who in turn will pray for him that he may either escape purgatory or be speedily delivered therefrom. The following formula may be used:

"I desire and intend to gain all the indulgences I can possibly gain, and I resign them into the hands of the everblessed Virgin that she may dispose of them as she sees best for the release of the souls in purgatory, in whose favor I resign and give up all of my works of which I can dispose, and all that may be given me by others during my life, at my death, or after my death."

This act has been enriched with the following indulgences:

1. An Indult of a Privileged Altar, personally, every day in the year to all priests who have made this offering. (A Privileged Altar is one to which the Apostolic See has attached a Plenary Indulgence applicable only to the souls in purgatory, and gained every time Mass is offered upon it.)

2. A Plenary Indulgence daily, applicable only to the departed, to all the faithful who shall have made this offering whenever they go to Holy Communion, provided they visit a church or a private oratory, and pray there for some time for the intention of His Holiness.

3. A Plenary Indulgence every Monday to all who hear Mass in aid of the poor souls in purgatory, provided they fulfill the other conditions previously mentioned.

All indulgences granted, or to be granted, which are to be gained by the faithful who have made this offering, may be applied to the souls in purgatory.

For all the faithful who cannot hear Mass on Mondays, the Mass heard on Sundays is available. In the case of those who have not yet made their First Communion or who are hindered from receiving Communion, the Pope has left it to the will of their respective ordinaries to authorize confessors to commute the works enjoined. Lastly, it is stated in the *Raccolta* that this act does not bind under sin, and also that it is not necessary to use a particular formula, and that this act or offering may be at any time revoked. The Indulgences were granted by Benedict XIII, August 23, 1728; Pius VI, December 12, 1788; Pius IX, September 30, 1852; November 20, 1854; Pius X, February 20, 1907.

Devotion to the Holy Souls Helps Us Avoid Purgatory

Perhaps the most beneficial result of devotion to the holy souls, on the part of the one who practises it, is the determination to avoid the fearful torments of this place of purgation. If we reflect upon the pains of these exiled souls, and on the punishment they have to endure for the

sins for which they have not rendered satisfaction to God, we will resolve, with the grace of God, to avoid all sin, even venial sin and willful faults. Furthermore, we will endeavor by works of penance and the gaining of indulgences to atone for the temporal punishments due to the sins committed.

All Souls' Day

After having joyfully celebrated the feast of All Saints on the first of November, the Church on the following day extends her maternal solicitude to her suffering children in purgatory. "On this day," says the Roman Martyrology, "our common and pious Mother the Church strives to aid by her powerful intercession with Christ her Lord and Spouse, all those who still groan in purgatory, so that they may join as soon as possible the inhabitants of the Heavenly City."

The liturgy, the center of which is the Holy Sacrifice of the Mass, has always used this preëminent means of exercising the great Law of Charity in favor of the faithful departed. On this day all priests may celebrate three Masses. This privilege was granted by a decree of Benedict XV, dated August 10, 1915.

All the faithful are invited to be present at the Holy Sacrifice—at least at one Holy Mass, and, if possible, to visit the cemetery, where the bodies of their dead repose, awaiting the day of resurrection.

Liturgy of Mass for Dead

It would prove a very profitable undertaking for the pupils of the upper grades and high school to make a careful study of the Proper of the Mass for the dead. In many of our schools the children are taught how to use the Missal, and encouraged to use it every time they attend Holy Mass. Their love for the Mass prayers will be augmented, and their interest in the liturgy increased, if under the direction and guidance of the teacher they make a detailed study of the Proper of the various Masses.

A Mass for the dead has a number of features which distinguish it from other Masses. These are, in part, suggested by the mournful character of the rite. Thus the psalm, *Judica me Deus*, the two doxologies, and the alleluias are omitted, as well as the kiss of peace and the blessing of the water; the deacon chanting the Gospel is not accompanied by the usual acolytes bearing candles, and no blessing is given at the end of the Mass. The Mass is sometimes called a requiem from the first words of the Introit, or a Black Mass from the color of the vestments used.

The Introit: The Introit is taken from the Fourth Book of Esdras, and dates from the second century. It implores God to give eternal rest to the faithful departed, and to let perpetual light shine upon them.

The Collects: The Collects are directed to God for the remission of the sins of the faithful departed—"that through pious supplications they may obtain the pardon which they have always desired."

The Epistle: The Epistle taken from St. Paul, and read on the day of burial, reminds us that the dead shall rise again, and tells us to hope for on that day we shall see one another again in the Lord. Each Mass has its own Epistle.

The Gradual: The Gradual again implores eternal rest for the suffering souls, and tells us that the just shall be in everlasting remembrance, and shall not fear the evil hearing.

The Tract: The Tract emphasizes, as it were, the petition of the Gradual, begging that by the help of God's grace the just may be enabled to escape the avenging judgment, and enjoy the happiness of everlasting life.

The Sequence: The Sequence, written by Thomas de Celano, a Franciscan (b. 1200) strikingly describes the last judgment, when the good will be forever separated from the wicked. This sequence is commonly known as the *Dies Irae* because these are the opening words of the first stanza. As found in the Roman Missal, the *Dies Irae* is a Latin poem of 57 lines in accentual, rimed, trochaic meter. It comprises nineteen stanzas, and is considered a masterpiece of Latin poetry. Hymnologists of almost every religious conviction have eulogized it as one of the most sublime of all hymns. The last six verses in the Missal were added later, by the Church, in order to give the poem the form of a sequence.

An analysis worthy of careful study, is found in Chapter XIII, of John Ascough's *San Celestino*. The whole poem is at once "terrible and touching, filling us with dread of God's judgments, and melting us to pity for the soul brought to judgment. The music to which it is set, like all the music of the Requiem Mass, is admirably wedded to the text—the note is the soul of the word."

The Gospel: The Gospels of the various Masses for the dead are taken from St. John, and all of them speak of the consoling doctrine of the future resurrection of man.

The Offertory: The Offertory reminds us that it is St. Michael who introduces souls into heaven, for it is he who is "the chief of the heavenly host," in whose ranks men are called to fill the places of the fallen angels.

The Preface: In the Preface of the Mass for the dead, the Church regards death as the entrance to a happy eternity. The words of this wonderful composition tend to take away the sting from death, and to fill the soul with confidence at the very thought of death. "In Whom [Christ] the hope of a blessed resurrection is shown to us, that they who are saddened by the certainty of death, be comforted by the promise of eternal life, to come. For the life of Thy faithful, O Lord, is changed, not destroyed, and when the home of this earthly life is dissolved, an everlasting dwelling in heaven shall be gained." What could be more consoling than these words of hope and encouragement, especially to those who have an excessive fear of death.

The Communion: In the Communion the Church again begs for eternal rest and light in behalf of the holy souls, and for everlasting union with the saints in heaven.

Special Privileged Masses for the Dead

To the third, seventh, and thirtieth day after the death or burial, as well as to the anniversary of the day of death, there is a special privilege attached. The service for the thirtieth day is called the "Month's Mind."

The third day chosen, because Christ arose from the dead, glorious and immortal, on the third day after His death; the seventh day is chosen, because the seventh day is a day of rest, and the Mass suggests that on that day the soul may enter upon its eternal rest in the Lord; the thirtieth day is chosen, because all Israel mourned for thirty days after the death of Aaron and Moses. The object of the anniversary Mass is to keep alive the memory of the deceased, so that prayers may continually be offered up for the souls of the faithful departed.

In connection with the study of the Mass for the dead,

or requiem Mass, the teacher might profitably instruct the children in regard to the funeral services for the faithful departed, Christian burial, and the consecration of cemeteries.

Practices for the Month of November

In a former article on "The Communion of Saints," published in the November, 1930, number of the JOURNAL, we mentioned the following little practices that can easily be performed by the children of the various grades, during the month of November:

Attend Holy Mass daily.

Receive Holy Communion frequently.

Recite the Rosary every day.

Make the Way of the Cross at least once a week.

Apply all indulgences to the suffering souls:

Offer your daily work for their relief.

Be conscientious and diligent in the performance of your daily duties.

Bestow an alms upon the poor.

Practice acts of charity in behalf of your companions.

Abstain from candy one day of the week.

Mortify your self-will by being obedient.

Bear inconveniences patiently.

Make a certain number of ejaculations each day.

In addition to the foregoing practices, we would suggest that the teacher prepare a chart or memorial tablet, upon which are listed, according to number, the names of those for whose repose the children are asked to pray, or to offer up their work for the day. Below the chart two little receptacles may be placed (these may also be fastened to the chart), one of which is marked "Take" and the other, "Return." The first should contain a collection of numbers corresponding to the numbers on the chart. Each child is asked to take one of these numbers from the box or receptacle marked "Take," to read it, and then place it in the receptacle marked "Return." This may be done as soon as the children enter the classroom in the morning. The teacher will instruct the pupils as to how they can come to the assistance of these poor souls, and will remind them before going to Mass, to remember them especially at the Holy Sacrifice.

Any member of the class may be appointed to reverse the cards of the receptacles each day after school. This little device will help the children to be more thoughtful in offering their prayers and good works for the dear departed, and many souls, who would otherwise perhaps be neglected, or entirely forgotten, will thus receive aid at least during the month of November. We shall list below a number of intentions that might be included on the memorial tablet.

1. For my deceased parents and ancestors.
2. For my deceased relatives.
3. For my spiritual benefactors.
4. For my temporal benefactors.
5. For my friends and acquaintances.
6. For those for whom I am bound to pray.
7. For those who are suffering on my account.
8. For those who have offended me.
9. For those who endure the greatest sufferings.
10. For the soul nearest heaven.
11. For the soul farthest from heaven.
12. For those who spent their time in idleness.
13. For those who neglected to receive the sacraments.

14. For those most devout to Mary.
15. For those who were most prayerful.
16. For those who devoted little time to prayer.
17. For parents who failed to watch over their children.
18. For the Popes and Cardinals.
19. For the priests in purgatory.
20. For the religious in purgatory.
21. For the teachers in purgatory.
22. For the defenders of the Faith.
23. For those who died on the battle field.
24. For those who are buried at sea.
25. For those who died without the sacraments.
26. For those who shall die today.
27. For those who neglected to prepare for death.
28. For those who died a sudden death.
29. For the souls of children.
30. For all the souls in purgatory.

PURGATORY

O sea of flame-tipped waves,
With soul-barks tossing on thy fiery beach
Hark to the prayer that saves —
Send exiles to the shores they long to reach!

Lower thy wrathful crests,
Earth raises showers of prayer to cool their heat.
Above the smile of Mary rests,
While friends below and angel hosts entreat.

— Sister M. Wilfrid

TURN TO JESUS

Oh, turn to Jesus, Mother, turn,
And call Him by His tend'rest names;
Pray for the holy souls that burn
This hour amid the cleansing flames.

Ah, they have fought a gallant fight;
In death's cold arms they persevered;
And after life's uncheery night,
The harbor of their rest is neared.

They are the children of thy tears;
Then, hasten, Mother, to their aid;
In pity think each hour appears
An age while glory is delayed.

O Mary, let thy Son no more
His lingering Spouses thus expect:
God's children to their God restore,
And to the Spirit His elect.

Pray, then, as thou hast ever prayed;
Angels and souls, all look to thee;
God waits thy prayers, for He hath made
Those pray'rs His law of charity.

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November in the Religion Class

Brother Ernest, C.S.C., Ph.B.

NOVEMBER is the month set aside in a very particular manner for devotion to the Poor Souls in Purgatory. Every member of the religion class knew that, but that was as far as the matter went with forty-two out of forty-four. In response to the question, "What devotion have you to the poor souls?" the following answers were received:

"None." "I never think about them." "In general, none; but I pray every day for my mother who died some years ago. I don't think she needs my prayers, but I won't take the chance." "It is a strange thing; I never thought about praying for the poor souls. We hear so little about them. I guess that is the reason." "I always pray for them when I pray in particular for two members of my family. For my own I pray every day, and when I am concluding my prayers for them I add, 'And may all the souls of the faithful departed through the mercy of God rest in peace';" "I am really ashamed to say that I never think about the poor souls. Please tell us about them, and what we can do to help them."

There is no need to give any more remarks: they were all quite alike. Now the thing to do is to find some method of bringing home to the minds of your students just what purgatory is, who are the poor souls, and their utter helplessness to release themselves. There are many ways of doing this, and it will be a matter for the teacher to determine by experiment which one is the most effective.

Opinions on Purgatory

I have never found a student who did not readily see the reasonableness of the doctrine of purgatory, but it is seldom that one is to be found who will give his opinion as to the nature of purgatory. Here we can call upon the opinions of theologians, many of whom think that the only difference between the flames and tortures of purgatory and of hell is the fact that in the former they last for a time while in the latter they are eternal. Using that as a point of departure, I draw on the facts given in the Scriptures concerning hell, such as the fire, darkness, separation from God after once having seen Him face to face. Then the students must be reminded that these poor souls are possibly their own relatives and friends; that they are near and dear friends of God; that He loves them more than He does the greatest saints on earth, and that He desires to have them in heaven with Him, but that they cannot be admitted to His company on account of the stains upon them which can be effaced only by the flames of purgatory and by our prayers. Emphasis upon this utter helplessness is an effective means of bringing home to boys the real condition of the poor souls.

I usually picture purgatory to them by comparing it to a burning building from which all means of escape have been cut off. In that burning building are their fathers and mothers, brothers, sisters, and friends, and they are calling out to their friends passing by to help them. The door through which they can escape is locked from the outside. While this is only a vague picture of purgatory, I

have found that it brought the subject home to the students as no other method ever did. It possibly may be as effective with any group; but should it not be, a resourceful teacher will soon sense it and develop some other means.

As soon as the teacher feels he has put across this important lesson on purgatory, he should follow it up by a discussion with his students on the means of helping the poor souls. The greatest of these, of course, is by attending Holy Mass and receiving Holy Communion daily. While the importance of these was insisted upon and thoroughly discussed earlier in the year, they should be treated again in the light of their value to the poor souls. It will be a means of impressing more deeply, convictions already arrived at: possibly it will be the means of convincing some still unconvinced from former discussions.

Stations of the Cross

This should be followed by a discussion of the Stations. I usually pass out a little questionnaire on this subject, or get the boys to talk about the questions in class. If one gets the boys' attitudes on the following questions, they will be a great aid in treating this problem.

1. How often do you say the Stations privately?
2. Why don't you say them oftener?
3. Do you enjoy the public devotion of the Stations?

Out of a class of 40, 36 said they never say the Stations privately. Four said they say them once in a while during Lent.

The following are some of the answers to the second question. "It takes too long to say them." "They don't appeal to me." "I don't understand this devotion." "I guess I don't appreciate the significance of this devotion." "I never had the desire to say the Stations privately." "I don't know why I never say them: I never think about saying them privately." "We hear so little about the Stations except during Lent that I just never think to say them." "I wouldn't know how to say them without my prayer book, and I don't bring it along with me except to Mass." "I seldom have time enough, when I make my visits to the Blessed Sacrament, to say the Stations. It usually takes about fifteen minutes to say them."

I have found from experience that the causes for not saying the Stations privately can be reduced to two: an exaggerated idea of the amount of time required to say them, and the method to be used. Perhaps it would be true to say that the length of time would depend upon the method. Now, the only rules I know in regard to the method are that the person saying the Stations in a church walk from one to another, make a slight inclination toward each, and meditate on the Passion. When that is done, five Our Fathers, Hail Marys, and Glorias should be said for the intention of the Holy Father in order to gain the indulgences. It is not necessary to meditate on what each Station represents, for they are merely aids to meditation. As to the meditation, it may be sufficient to recall to the class the method given when explaining meditation on the

mysteries of the Rosary. (See CATHOLIC SCHOOL JOURNAL, Sept., 1932, pp. 265 ff.) I see no reason why one could not say the Stations privately in "about five minutes' time."

At this point it might be well to call the attention of the class to the indulgences to be gained by properly saying the Stations. Pope Pius XI recently made this matter very clear. In the *Ecclesiastical Review* for March, 1932, pp. 285-87, we read:

To remove all doubts in the matter (indulgences to be gained for making the Stations) the Sacred Penitentiary has just issued an important decree in which it announces that the Holy Father has abolished all the indulgences granted up to the present time for the Way of the Cross and instead has granted all those who make the Way of the Cross, canonically erected in the manner prescribed, the following indulgences:

1. A plenary indulgence can be gained as often as the Way of the Cross is made. Accordingly, it is now certain that those who repeat this devotion on one and the same day gain the plenary indulgence each time.

2. Moreover, another plenary indulgence can be gained (a) by those who make the Way of the Cross on a day on which they receive Holy Communion; or (b) by those who have made the Way of the Cross ten times and within a month receive Holy Communion.

"In regard to this second section it is well to call attention to two points. First, the plenary indulgence granted in this second section is gained over and above the one granted in the first section. In other words, if one makes the Way of the Cross on a day on which he communicates, he gains two plenary indulgences. Secondly, the two cases enumerated in the second section must not be confused. Those who make the Way of the Cross on the same day on which they receive Holy Communion gain this extra indulgence every day they fulfill both conditions. Those, however, who on days on which they make the Way of the Cross do not go to Communion, can gain this extra plenary indulgence only after they have made the Way of the Cross ten times, provided they go to Communion within a month.

"To gain this extra indulgence granted in the second section it seems that neither a special visit to a church nor a special prayer according to the intentions of the Pope is required.

"To one who commences the Way of the Cross but does not complete it the Pope grants a partial indulgence of ten years and ten quarantines *for every station made*.

"This is an entirely new concession and must not be confused with an earlier decision. This new concession is granted to one who begins the Way of the Cross but who, after saying one or more Stations, discontinues this exercise for any reasonable cause (e.g., a Religious is summoned by obedience to other work) and later on does not complete the devotion. On the other hand, one who interrupts the Way of the Cross but later continues and completes it, need not begin the Stations afresh to gain the plenary indulgence, but may continue where interrupted, provided the break was only a short time: e.g., to hear Mass, receive Communion, go to Confession."

The responses to the third question were varied: "I don't enjoy the public recitation of the Stations and I think the reason is that I don't understand them." "I don't like the continuous kneeling and standing." "I would enjoy them if they didn't last so long. At our church they

last a half hour." "Yes, I enjoy them." "Since I learned a little about meditation I'm beginning to enjoy them." "I don't go unless I have to." "I wish I could appreciate them." "If I understood them I think I would enjoy them." "I don't know what to do with myself while they are being said." "I don't remember ever having them explained to me, so I never really cared much to say them."

Toward the end of Lent I asked the third question again, and I found that many, since they heard the Stations explained and found out how to make them, had changed their mind completely. In fact, the very first week after I had discussed the subject, many of the boys were making Stations privately, in the school chapel. That is just another proof that boys will respond to anything spiritual when once they get to know about such things.

The Blessed Sacrament

The third devotion that I take up during November is private devotion to our Lord in the Blessed Sacrament. This is to be expressed by brief but frequent visits to the Blessed Sacrament. I find that the easiest way to get the boys started in this pious practice is to remind them that the human heart of Christ is present in the Blessed Sacrament; that the human heart always craves company. Remind them how they look forward toward the meeting of a chum or a friend, and how pleased they are while with such a one. Then tell them that Jesus is their greatest friend; that He wants them to come to visit Him; that in order to prevent us from being afraid to come into His adorable Presence, He has debased Himself even lower than when He came upon this earth in human form.

Another way is to show them how selfish they are if they only go to our Lord when they are in real need of something. How cheap they should feel when going to Holy Communion one morning and then not going near Him until the next morning when they could have made a visit or two during the day. These, and many other purely human ways can be used to induce the boys to live in their Faith.

The following table shows how effective the first method was one year; there were forty in class:

During the two months previous to the instruction on this subject the number of visits were: September, 210; October, 243. For the remainder of the year they were: November, 379; December, 481; January, 529; February, 627; March, 699; April, 715; May, 802.

It will be noticed that the improvement was gradual, but that is just what you want. There is progress where the improvement is gradual but continuous. A tabulation of results like this, made from one year's experiment, can be posted where the next year's class will be able to see it. It will inspire many.



ABSTRACT TEACHING

Sir Norman Angell, in a talk at the City of London Vocation Course, remarked that economics is as easy to teach as "bridge," if one goes at it in the right way. According to the *Teachers World*, he gave the following example of teaching "bridge" without cards:

"The game of 'bridge' is played by the distribution of 52 disks, divided into four classes or denominations; these separate denominations consisting of disks of an ascending scale of values, the whole distributed by the players in rotation, each distributor having the right of determining. . . ."

Design for Grades Seven, Eight, and Nine

Martin F. Gleason, Joliet, Illinois

ARTICLE III. ORDER AND HARMONY

IN THIS article, order and harmony are dealt with as factors which have to do with keeping variety tempered so that it adds to the quality of a decoration rather than detracts from it.

Design without order is a forlorn thing, in that it finds no admirers. The mind has a feeling for order which must be satisfied. Order is inviting and brings ease to the mind; disorder repels it. Because of this mental demand, order is an essential attribute of any decoration.

In design order comes only through organization, through working out a plan which is in the mind of the designer before he begins to put things on paper. Quite true the original plan is very often changed as the worker advances, but these alterations are only signs of thinking and are perfectly legitimate.

A well-thought-out working scheme goes far toward bringing satisfactory results, and, in fact, many times it forces results. Plans very often not only guide a worker in design but serve to check or control him. They act as safeguards against unwise practices, which are prone to destroy simplicity.

Since these underlying schemes are so essential, let us give some thought to them here. Again we shall go from what we know into new fields. We shall, likewise, utilize any part of what has gone before if we see place for it.

The first consideration, to be sure, is the general plan of the decoration to be worked out. A flower, a bird, an animal, a geometric figure may be used as the basis of the motif; a triangle, a square, a circle may dominate the shape to be repeated. The ultimate purpose of the decoration will, in a large degree, determine choice along these lines.

After the general plan of the decoration has been established in the mind of the designer, he proceeds to the second step which is the major breaking up of the space in which he decides to work his motif. It goes without saying that this breaking up should conform to those rules for spacing which were presented and illustrated in previous articles. See Figure 1. These three geometric forms, the square, triangle, and circle, are surfaces which may be divided into pleasing smaller spaces. As shown here they are divided into an odd number of spaces which later on shall have further attention. Close observation of these sketches shows that the spacing is unequal and varies to such a degree that the observer is not put to guessing as to the difference in size. All that is in favor of the plan as determined in the sketches and is in accord with the theory of spacing which was talked about in the first article (September number).

The next step, and the third, is determined by two things which have gone before — the general plan which says that the decoration shall be one type or another and the layout which was evolved in a second step. For this specific example and illustration let us say that the decoration shall be based on plant life and put into the triangular form.

What is Harmony?

At this point another important phase of design presents itself for consideration. There are few people of average reasoning ability who do not have regard and appreciation for fitness of things. Instinct tells us that there are some things which belong to each other and others which should be kept apart. Our senses, especially seeing and hearing, are pleased or displeased according to the nature of what is presented to them. A discord, even to the un-

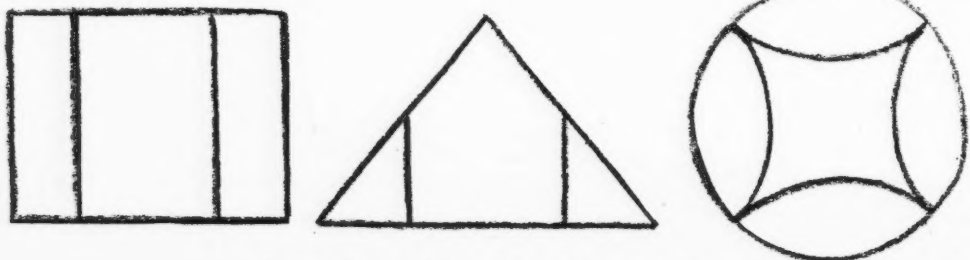


Figure 1. Ideas in Outline Form. To Be Developed

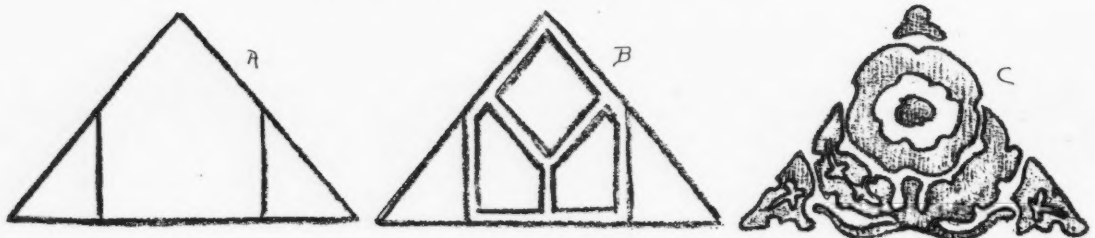


Figure 2. Stages in Development of the Form Chosen in Figure 1.

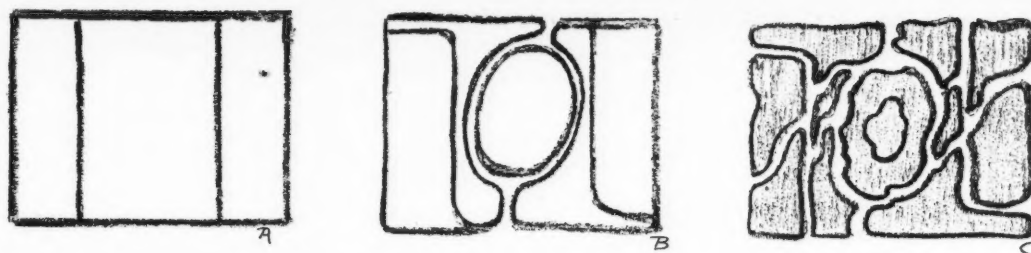


Figure 3. A Bisymmetrical Development for a Rectangular Space

trained ear, is not hard to detect because of its harshness. The violation of this theory of fitness with regard to seeing is much harder to detect; its repulsion through the eye is not nearly so voluntary as that which goes through the ear. Because of this fact it becomes necessary to train the eye to see and the mind to reason, so that, in the end, the mental action which locates transgressions can do so quickly and accurately.

This "fitness" spoken of in the preceding paragraph is what we ordinarily term harmony, that property of design which carries with it restfulness and tends to leave the mind of the observer at ease. It is scarcely necessary to emphasize this point of harmony. It is so easily understood and appreciated that a liking for it becomes almost instinctive in spite of the fact that we may not always know how to produce it — in other words, to turn chaos and confusion into orderliness, simplicity, and harmony.

There are two major forms of harmony in design; namely, color and form. (Minor forms are technique, texture, etc.) Throughout the course only the major forms will be stressed.

At this place we shall deal with harmony of form, later with that of color. It is impossible to go on with our general plan of executing a design until we have some working knowledge of this fitness or harmony. The first principle to have in mind when one is striving for harmony is that relationship is a strong binding force. Things that are similar cannot be grossly inharmonious. (Squares of various sizes have a tendency to combine harmoniously, more so than squares with triangles.) Look to nature for a verification of this statement. Examination of a tree, shrub, or vine reveals similarity of shape in its make-up. Size, direction, and arrangement may vary, but shape duplicates itself throughout. This similarity of shape, so vital in the production of harmony, means order too. In fact,

harmony and order are very closely related, one always helping out the other.



Figure 5. A Design for Study

Explanation of Figures

From the sketches in Figure 1 let us take the triangular shape for experiment. We shall use the plan of dividing shown in that sketch. The arrangement is bisymmetrical, and there is variety in size and shape. Since the plan is bisymmetrical in arrangement it will be safer in this first experiment to make whatever we put into it take the same nature — that is, bisymmetrical.

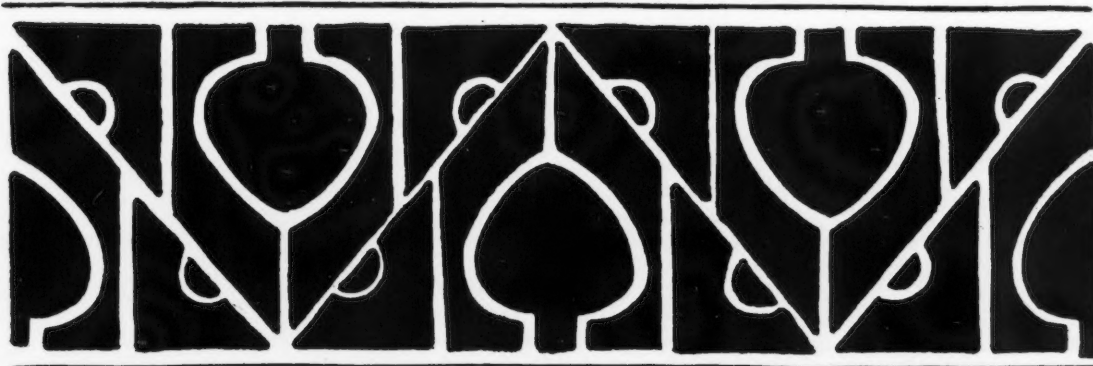


Figure 4. What is the Original Plan? Can You Supply Variety?

We have two figures to think of when we plan this decoration — the central figure, irregular in shape, and the triangle at either side. Into these we must fit something which will be harmonious, with whatever else exists. This is the time to think of similarity of shape.

We must not forget variety in our zealous working for harmony. The two must go together. In sketch B, Figure 2, notice the three members in the large space. They repeat in combination the general shape of their inclosures; in other words, there is similarity. Notice that there is variety in size and shape. The arrangement is bisymmetrical.

Going on into the process of enriching we now have the smaller forms to think of. Our first plan calls for a decoration based on plant life, so to that form of nature we must look for suggestions.

If we now examine C, Figure 2, back of this semi-finished sketch can you find traces of the original plan? Do you see the three varying main divisions, now occupied with flower and leaf forms? Is not the general mass of flower and leaf forms similar to its inclosing space? Notice the treatment of the triangular shapes at the lower corners. This conformity of shape to shape is most important.

For the sake of your own individual development study the sketches in Figure 3. Can you see the movement from the first plan to the finished sketch?

In Figure 4 look for the original plan. Analyze. What would you do to put more variety into the parts?

Figure 5 has in it several illustrations of the theories that have been presented. Can you find them? Do you see order and harmony? Is the design simple? Is it varied?

"One at a Time, Please"

Sister M. Georgia Dunn, O.S.F.

Editor's Note. We publish this article, in spite of the fact that we think the plan impracticable. It suggests a direction in which we might go a limited distance, though not as far as the Sister suggests. In one historic example, the linguistic curriculum of the early Jesuit high schools is interesting in this connection. The *Ratio Studiorum* shows how the work of a class can be varied in an intensive program.

IT IS easy enough to knock down other idols and set up our own, and in this age of experimentation in education nothing seems easier than to wipe clean the slate of past experience, upset all old and well-tried customs and start again. It is at its best a dangerous proceeding, but if one wants to put up one's own idol — permit me to swing back to my original metaphor — one must have room and the consequent knocking down becomes necessary. But is there anything wrong with our system? We hear it decried so often that it becomes for us the "lost cause" that provokes sympathy. Nevertheless, despite elaboration, new methods, countless texts, special training, we are getting no better results than formerly. "We have educated, civilized, and standardized our people into the worst moral and material depression in the history of our country." This paper intends to be constructive, however, in criticism, so enough of this.

The plan that I am about to present differs from other forms of education not so much in nature, content, and method as in *curriculum*. It is, as far as I know, original. If it has been tried before, and my lack of erudition makes me ignorant of the fact, I cry my reader mercy.

The purpose of this plan is: First to substitute *simplification* for amplification in seeking remedies for present educational ills. Second, to give teachers and pupils leisure to think, lest thinking become a lost art. Third, to combine the good points of the departmental system in which each teacher is a specialist in his own field, with the advantages of the one-teacher plan, in which the teacher has greater influence on the moral life of the child. The whole system is based on two ideas, that we learn more from reading than anything else and that we need more "leisure of heart" in education.

Before I detail my plan, I wish to state that I am far

from qualified to dictate just how and when religion should be taught. Specialization is surely needed in this most important of subjects. Perhaps the class teacher should undertake it, as it is she who must interweave morals and right thinking into the fabric of the subject taught. I shall first give a formal schedule; then detail one of each of the division.

Year	Subjects	Age of Pupil
First	Reading and Writing	5 - 6
Second	Reading and Writing	6 - 7
Third	Geography	7 - 8
Fourth	Art (Drawing, Design)	8 - 9
Fifth	History (American)	9 - 10
Sixth	Arithmetic	10 - 11
Secondary Department		
First	World History	11 - 12
Second	Modern Language (one)	12 - 13
Third	Latin or Greek	13 - 14
Fourth	English	14 - 15
Fifth	Mathematics	15 - 16
Sixth	Elective (Science, Music, Business, Dramatic Art, Advanced Art)	16 - 17

One Subject a Year

One subject a year! That is the idea! But now let me detail just how each subject is to be taught. I shall take geography, the major subject for the third year. The pupils arriving in this class have had two years of reading and writing. I do not care how many fads these teachers introduce, if the pupils transferred (I do not say promoted, as no child ever repeats a department; he gets what he can from each and goes on) to the third division are able to read and have read all of the fairy tales and stories that the ordinary third-grade child has read. The teachers of the first and second divisions have nothing to do but accomplish this, so we hope they have done their part. The third-division teacher has only one task: to give her pupils a complete course in geography. She may do it as she wishes. I suggest the following arrangement for her

day. After the morning talk, which is probably and preferably religion, there is a formal geography lesson. The pupils read silently or the teacher reads to them, stories connected with the morning lesson: stories of travel in those parts, stories of boys and girls of those countries, stories of the industries. The singing and music-appreciation periods follow in which the folk songs, patriotic songs, and great music of those countries are learned and heard. Folk dances may be included. In the afternoon, map drawing and chart making come first. Then more reading. Then notebook work. This notebook is important. It is a child-made and child-kept record of all the impressions of the course, all the new ideas, all the maps drawn, all the pictures found or drawn that deal with each country. This book makes possible the incidental teaching of good English, studies of artists, heroes, writers, renowned moderns of each country; costumes, old and new, and customs. It is kept carefully, watched by the teacher, and worked at with craftsmanship. When the year is over, the child goes on with no report and no examination. The teacher passes a record to the next department but this is not to be made either a stimulus or a bogey — the child works "for the joy of the working."

The notebook work is continued throughout the first half of school life, and in the second half if desired. In the fourth division, everything centers about art. The notebook becomes (and should remain) a model of taste, skill, craft. Reading should be dominant and cover the great artists of the world.

History is taught as geography was by reading stories and stories, histories and histories.

The High School

Let us now go to the secondary department beginning with the seventh grade. World history offers variety enough. The modern languages have been placed in the second year as children memorize more readily when younger. The direct method is used; the children learn the language by a *constant use of it*. Variation is brought about by diversity within the subject. Father Flaherty says: "When a child learns to talk a little in a strange tongue, the interest is captivated at once, and with interest the normal child can learn anything and what is more, he will." It has often been said of our American high schools that we teach the languages and yet the pupils cannot speak nor understand them. Most of us know that this is true. We learn to understand a language only by listening to it *constantly*, speaking it constantly, and *thinking in it*. In this second year, the complete atmosphere of the room is, let us say, German. As soon as the pupils have a fair vocabulary, the teacher speaks German, reads German. They are requested to speak it, recite in it, read German stories until the language is theirs. They are as much in a German atmosphere from nine until three for nine months, as if they were attending a German school. The result should be satisfactory.

The third year of the secondary department is Latin or Greek. This is taught as the modern language was, with readings from the classics, first in translation, then when the vocabulary is extensive enough, in the original. The teacher and pupils live in old Rome. Latin grammar and composition are not neglected. Roman plays and banquets may be given; Roman life lived — *cum grano salis*.

The English teacher divides her day like this. Morning,

formal grammar and formal composition. Then the children browse at will in the library. The reading periods are periods of relaxation in the library, but quiet must reign. At eleven there is a lecture on literature, either chronologically or genetically sequenced. In the afternoon a period of oral English. The teacher utilizes the free time in individual instruction, criticizing themes and suggesting reading matter. The room is arranged like a library where this is possible, with a private desk for each pupil and reading tables. The teacher sits near the door.

It will be easy enough, I presume, to coax the science teachers to spend hours in the laboratory with their pupils. The only difficulty might be with mathematics. Yet, how many of us who have taught it, know how glad we would be for more time to work problems. The history of mathematics is interesting enough to deserve study.

Sound Principles

Let us now answer some objections. Will the pupil tire of the one subject. My answer is: First, there are endless variations within a subject. Second, we all know from experience how long we can work at a subject when we are interested; we know too, we of the departmental system, how hard it is to make pupils stop thinking of the last teacher's lesson and create an atmosphere for our own. Is it possible to learn all there is to know about a subject in one year? We know how much we learn in the six weeks of summer school. And each period, or rather each day of six periods each for a year, is equivalent to six years of the subject with one period a day. Is the plan practical? A few years ago, in fact just one year after I had talked this plan over with a friend in the educational field, he called my attention to the fact that a certain school had tried the one-at-a-time plan with a freshman class. The pupils had taken Latin for six weeks, algebra for six weeks, etc. The examination showed that this class was on a par with those pupils taught in the customary way. At first sight this appears to be practically the same thing. But I am stressing not so much *intense application as leisure for thought and research*.

Someone has objected that each teacher would have to be a genius. I don't think so. Each teacher would have to be a specialist, but she would have only *one* subject to prepare and correct. A love for, and an interest in, the subject and the children, an alert mind, and a pleasing personality — are they not always necessary? She has the group the whole day, but so has the ordinary grade teacher with a greater variety of subjects, in *each* of which she can hardly be a specialist.

Now to go back to our aims. Will this system do all it promises? We might try. I shall gladly answer any questions in regard to this if anyone is interested.



GEORGETOWN RECEIVES MEDAL

Georgetown University has been awarded the Fidac medal for distinguished service in the promotion of world peace and understanding, according to an announcement recently received from Lisbon, Portugal, at the American Legion national headquarters in Indianapolis. The university is one of the three institutions of higher learning to be chosen for this honor, which was awarded at the Thirteenth International Congress of Fidac, an organization composed of war veterans of ten allied nations.

The Prayer Book as a Factor in Teaching Religion in High School

Rev. Sylvester P. Juergens, S.M.

(Continued from the August issue)

More important, from our point of view, than the format is the content of a high-school prayer book. To keep such a book within the previously mentioned physical limits, there must be assembled a minimum of essentials. It would be excellent, if we could arrange a well-selected course of reading that would furnish food for spiritual reflection during the entire four years of high school to include the Little Office of the Immaculate Conception, the Litany for a Good Death, etc. However, space will not permit indulging any preferences except among what we consider absolutely essential prayers for the religious life of the average student.

The first essential prayer must be, of course, the Ordinary of the Mass. Then, a Mass in preparation for Holy Communion would be necessary together with a series of thanksgiving prayers. A short prayerful explanation of the Mass, allowing the reader to follow the priest step by step meditatively, would, it seems to me, be the best possible stimulus toward "Praying the Mass" in the spirit of the present liturgical movement. A detailed questionnaire as a guide to the examination of conscience for confession is most desirable. Of course there should be a suggestion for suitable morning and evening prayers, a choice of litanies, indulgenced ejaculatory prayers, the Way of the Cross, the Mysteries of the Rosary, and a short selection of other traditionally popular prayers. All these prayers ought to be found in every prayer book for every Catholic.

Some of these prayers, for instance, the Our Father, the Angelus, and the indulgenced Litanies, are fixed formulas. They could not be altered without causing endless confusion and the loss of indulgences. In the others, however, there should enter an element of personality varying according to the persons for whom the manual is prepared. In a high-school text, the tone of these prayers is important. It must not be sentimental. For the young people of our modern American homes a masculine Christianity, what the boy would call "common-sense religion," must prevail. Besides that, however, no particular note can be called essential. The prayers, in other words, must reflect the point of view of normal high-school students. They should give voice to their moderate aspirations, and at times even to their highest ambitions in the service of God. The prayers must not only reflect but also suggest ideals and motives to the users of the manual. Such suggestions and urgings will find place, for instance, in the thanksgiving after Communion and the confession prayers. I will cite a few prayers by way of illustration.

Suitable Prayers

Here is in part a boy's paraphrase of the Confiteor in a Mass preparing for Holy Communion:¹

"My God, I am burdened with the countless sins of my boyhood: sins of carelessness, sins of thoughtlessness, sins in which I sought only my comfort or pleasure and forgot You entirely. I labor in the slavery of a weak will and a light head, inclined to let my whims and my passions have their way. Conscience and Your grace tell me regularly what is right and best to do; my evil inclinations, however, especially my love of pleasure, get the upper hand when I begin to act.

"I regret all my failings of the past, particularly the sins of . . . I am sorry for them all because they are insults to One to Whom I owe all that I am and have.

"I am accepting Your invitation this morning, dear Lord, to gain new strength from Your Sacrament in the fight for the mastery of my own soul, to make it a slave to none other than to You. Your encouragement is my greatest comfort, for You say: 'Have confidence, I have overcome the world.'"

The Offertory of the same Mass reads thus:

"Almighty Father, I offer myself in union with this sacrifice of the priest. I have been created only for Your service, dear Lord. I dedicate myself entirely to it. From this day forward I will suffer anything rather than commit a mortal sin. Temptations against purity in thought and act may become most alluring and even violent at times; but You never allow them to be beyond my strength. Such pleasures, for temptations always are baited with pleasures, are forbidden to me. Besides they bring no happiness but only a remorseful conscience and bitter regret. My body and soul are Yours alone, dear Jesus. Take them, keep them pure. Without Your grace my will is weak.

"Mother of Purity, Queen of Virgins, accept the offering of my whole being in the service of Your King."

The Memento of the Living:

"In union with the priest I beg of You, dear Lord, to bless all those persons for whom I ought to pray. Bless, above all, my parents for the countless favors I have received at their hands; bless my brothers and sisters that I may never be a cause of scandal to them, but only of good example; bless my relatives for all the interest they have taken in me; bless my teachers . . .; bless our pastor and assistants . . .; bless my chums . . .; bless all those whom I have in any way injured or who have done me any harm. Bless our

¹The following prayers are quoted from *My Father's Business and Martha*, published by The Bruce Publishing Co., Milwaukee, Wis.

Holy Father the Pope, our Bishop, our school, our parish, our President, all the men who govern this country, the state, and this city. Bless the missionaries out in the foreign fields. Bless also all Americans that they may one day see the truth and acknowledge Your Church. Bless all sinners who are to die this day. Grant to all of us the graces that we need to perform our duties and to make greater progress towards salvation."

This is how I think a girl's prayer for vocation should read:

"Dear Lord, You have created me to know, love, and serve You in this world and to be happy with You forever in heaven.

"I am of an age when I must think of my place in the world and seriously prepare to fill it. There are various callings open to a young lady. Most of them are good in Your sight. You have special work for me and I must do it.

"Show me my place in the world. Prepare me for it. Let me not think only of pleasure, fine clothes, good looks, a graceful form, or the smiles, the approval of others. The one thing necessary, the greatest thing in the world, is to do Your holy Will. Direct me only to that.

"If You want me to become a wife and mother, prepare me rightly in body and soul, mind and heart. What a great calling to be the mother of children, to teach them to love You and Your dear Mother! I know that it is the Christian mothers of this world that have the greatest influence in molding the characters of men and women of the future; it is they, too, who by their Catholic example and convictions can set the religious tone for entire nations.

"If You have destined me for a life of virginity in the world, keep my virtue spotless and my faith bright. You may want me at home, or as a nurse to work for others, or as a woman of business or of some profession. May I never, by any weakness, be an obstacle to the virtue of the men and women around me, but on the contrary may I ever by my sterling modesty and fearless religious spirit inspire them with an esteem for purity, faith, and unselfishness.

"If You prefer me to enter a convent, make me good enough. Make me brave enough to leave home. You said, 'He that loveth father and mother more than Me, is not worthy of Me.' Give me the courage to leave the attractions of the world, its ease and pleasures, its show, its honors, the dreams of luxury and vanity that women so often adore and to which they not seldom become slaves. Make me wise enough to spend my energy, talents, and life in establishing Your kingdom in the hearts of others. Let me become a martyr like St. Agnes, or a noble, charming Nun like the Little Flower. Make me sufficiently heroic to bury myself, if it is Your wish in the plains, or jungles, or mountains of mission lands, with the thousands of Nuns who are working among the heathen, caring for infant school children, the sick, the aged, the abandoned. Or let me be a heroine of the quiet kind like the Sisters who are

spending their lives in our convents in prayer for all men, in our hospitals for Your helpless ones, or in our schools and colleges to make young American boys and girls, good, fearless, inspiring Catholic leaders.

"Whatever vocation is mine, dear Lord, keep it open for me! Make me worthy of it! May I not regret my step when I am ready to die."

A practical American prayer to St. Agnes might read like this:

"Dear St. Agnes, you led a life of sweetness, kindness, and purity, a life of love for Jesus, in the heart of pagan Rome, even in its worst days. Though the cherished daughter of a family of wealth and rank, and sought after by rich pagan suitors, faith and virginity meant more to you than pleasure and social standing.

"Your example, dear St. Agnes, is an encouragement to me. What you could do with the grace of God and the help of the Blessed Virgin in those pagan surroundings of Diocletian's day, I can do in this worldly indifferent, sensual twentieth century through prayer and frequent Holy Communion. Obtain for me the grace of imitating your purity of heart, the strength of sacrificing anything rather than to enter into a dangerous marriage. Teach me to be ever patient and gentle both at home and among strangers. Above all, dear Saint, give me your burning love for Jesus, the Spouse of our hearts. Amen."

To St. Anne I imagine a girl would prefer a prayer in this style:

"God was good in giving us Jesus through Mary; and He was wise and kind in making you, dear St. Anne, the mother of the Immaculate Virgin. You are the model mother of a perfect daughter. How, then, can a Catholic girl help loving you and having confidence in you! Your immaculate, saintly daughter Mary was chosen by God even from the first instant of her life in your sacred bosom to become the Mother of the Son of God, the Queen of Heaven and earth! You are by the fact, and I love to think of you in this way, the grandmother of the Child Jesus. That is why I love to pray to you.

"Dear St. Anne, obtain for me the grace that a daughter needs. Obtain for me the spirit of obedience, of respect and love for my father and mother, of kindness to my brothers and sisters, of all-around helpfulness about our home. Teach me to be interested in everything that I need for my future life as a wife and mother, as a working girl in the world, or as a Nun in the convent. Your virtues make you a patroness of all women; besides, you are interested, you must be, in all that interests Mary and Jesus. Your prayers, therefore, are surely heard. So pray for me. Amen."

I quoted these prayers at some length to show precisely what I mean by being practical and by taking the point of view of young people. I am an ardent supporter of the Missal but I fear that, if the prayers of our young Americans are only the lofty prayers of the liturgy, they will never learn to "pray their lives."

(To be concluded)

The CATHOLIC SCHOOL JOURNAL

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Living Up to Our Opportunity

In a characteristically thoughtful article in the September *Delineator*, William Lyon Phelps answers the question, "Should Children Go to Sunday School?" against the general backgrounds of the need for religious education in America. The description of the situation among the three great groups in our life, Catholic, Jewish, and Protestant, is accurate. It will be helpful to quote it:

The religious education of children is one of the most difficult and perplexing of the problems that today confront fathers and mothers. If one is an ardent, practicing Catholic, the solution is fairly easy; one not only seeks advice from the Catholic clergy, one follows it. Mother Church has for centuries taken the education of children with the serious consideration it demands and deserves. She has brought them up not only to respect the Church,

but to love her; so that even those who in later years cease to be regular communicants, almost invariably look upon the Church with affection, and in many cases come back to her, as a ship, after months of the open sea, comes home to port.

With orthodox and devout Jews, the solution is also comparatively easy. Their children receive instruction from the rabbis, the professional teachers of the Law, both in ritual and ethical conduct. The religion of a devout Jew is beautiful to contemplate. But many Jews today are like many Protestants; they have ceased to take any active part in their own religious services, and they naturally wonder just what ought to be done with their children.

Outside the pale of authoritative religious instruction, whether Catholic or Jewish, there are millions of parents, who, either because they belong to some denomination like the Methodist or Baptist persuasion, where the individual interprets the Bible for himself, or because they belong to no church and are independent or indifferent, are now facing the problem of religious teaching for their children, in a state of bewilderment.

Such a tribute to Catholicism has in it for us only a challenge—the challenge to our capacity to realize fully our opportunity to serve our country, our religion, our neighbor. For this reason every effort to bring to bear all our knowledge of techniques, organization, pedagogical material, method, and devices, should be welcome. There should go on a continuing sifting of these proposals and a garnering of our experience. We need to orchestrate our virtuosos not for the good of authors or editors or publishers, but the welfare of the Church and the greater service to God.

School Reader or Religious Text

We noticed recently some references to books intended to be the textbook in religion as "readers." Sometimes the reference is justifiable for all the textbook may be is a succession of different stories, more or less loosely related, interesting to be sure, but not providing for that organization of the religious knowledge, and for its functioning in life and practice that should be a primary purpose of the instruction in religion.

On the other hand, the teacher of religion should be thoroughly acquainted with the other textbooks the children are using, particularly the readers. They have frequently selections from the Psalms, biographies of saints, incidents from Old and New Testament, the parables of Christ, and stories illustrating the cardinal virtues that will be "grist" in the mill of the religious teachers.

What we need in the teaching of religion are definitely organized textbooks in religion within the range of the child's capacity and experience—not mere readers containing just interesting material. The religious teacher will need to know what material in the textbooks in secular subjects may serve her high purpose in the teaching of religion. This will promote a unity of instruction, and an integral development of the child.

Doctrine and History

It is always good practice to associate the teaching of doctrine with relevant events in Bible or Church history. To teach merely as in the Creed that Christ was born of the Virgin Mary, will not be nearly so effective if the relevant historical facts, the announcement of the angels, for example, are specifically associated with it. It will undoubtedly add to the reality of the Trinity even if it does not help in the comprehension of Its nature, to associate with It the facts about the baptism of Christ by John. It will materially help in the understanding of the relation of angels to human life, if with our teaching there are associated, for example, the well-known incidents in the Old Testament, and in the New.

Such association with historic incident not only furnishes additional avenues of recall of the facts, but gives a greater sense and a greater reality to what must seem to children rather far-off facts or truths.

It should be noted, however, that this continuous association of doctrine and history does not relieve the teacher from the consideration of each of these fields of religious teaching in its own right. At some stage in the development, incidental teaching must be supplemented by formal instruction, providing particularly for the discovery of gaps in the student knowledge, and providing for effective organization of his knowledge.

The Fundamental Principle of the Liturgy

One of the most striking things about recent efforts to make religion more effective in the lives of people, and more particularly about the specific teaching of religion, is the continual reference to the liturgy. One is struck by the number of books, particularly translations from various European languages, that come on the market. One notices textbooks for elementary schools and high schools, and even universities on the liturgy. One notices the extraordinary series of pamphlets of profound thought and deep piety which have been coming from Collegeville, Minnesota. But the word and the movement itself have not permeated generally to the laity for whom all of this literature is intended. How could the fundamental principle and the significance of the movement be stated briefly?

We came across recently a statement that seems to us as striking, as fundamental, and as inspiring as one could wish. This is in the pamphlet *Liturgy—The Life of the Church* by Dom Lambert Beauduin, O.S.B.

"The superabundant source of all supernatural life" this statement reads, "is the sacerdotal power of the High Priest of the New Covenant.

"But this sanctifying power of Jesus Christ does not exercise here below except through the ministry of a *visible sacerdotal hierarchy*.

"Hence close union with this hierarchy in the exercise of its priesthood is for *every* Christian and Catholic soul the authentic mode of union with the priest-

hood of Jesus Christ, and consequently the primary and indispensable source of supernatural life.

"The truth expressed in the second statement above is the keystone of the arch of every Catholic edifice. This cannot be insisted upon too strongly. Universal Teacher and King of all times, Christ has transmitted all His power of teaching and of spiritual government to His visible hierarchy. Grand as this truth is, there is one still more sublime: The Eternal Priest has communicated to this hierarchy the very energies of His sanctifying power; *through it He realizes the sanctification of the new humanity*.

"Hence there is in our midst, in the spiritual society of which we are members, a visible organism enriched by the priesthood of Jesus Christ, Whose supernatural function it is to lead Christian souls to live superabundantly the life of God. Undoubtedly the immediate action of God upon souls is not restricted by this new dispensation. But the soul that is desirous of living under the sanctifying influence of Christ—and is not that the intense desire of every interior soul?—will have nothing so much at heart as the maintenance of an intimate and continuous contact with the *priestly acts* of the visible hierarchy.

"What are these priestly and hierarchical acts, the primary and indispensable source of the Christian life?

"This group of functions embraces every priestly act of the visible hierarchy. It is, in a word, the *liturgy*. What a wonderful work when viewed in all its full import!"

If such an inspiring conception of the priesthood, the hierarchy, and the Church animated every religious teacher, and was effective in being communicated to the laity, we might very well look forward to a renaissance of a genuine Catholic spirit.

Prayers for Children: Dribble

We asked a well-known theologian recently to co-operate with us in selecting some simple prayers for children, particularly acts of faith, of hope, of charity, and of contrition.

He set to work confidently examining the material in his library—an excellent theological library, and he ended up by writing his impression of the available material: "Dribble!"

Of course, he did more than that. He sat down then and wrote some suggestive prayers for children which we shall present some time.

Our present purpose is to call attention to this situation, and to urge readers of this magazine to send us what they think are good examples of prayers for children. Perhaps they may have available prayers prepared by children themselves under the stimulus of the teacher. We shall be pleased to have the opportunity to make available through the JOURNAL to all elementary-school teachers whatever helpful material is sent in.

Our Lady of Guadalupe

Brother William Baer, S.M.

Editor's Note. This dramatization of the appearance of Our Lady of Guadalupe to the Indian lad is suggested for a program commemorating the 400th anniversary of the event. The anniversary closes on the feast of Our Lady of Guadalupe, December 12.

Dramatis Personae

BISHOP DE SUMARRAGA, Bishop of Mexico City at the time of the visions.

DOM ANTONIO }

DOM ROBERTO } friars, assistants to the Bishop.

CARLO, a Spaniard.

CATEZ, an unbelieving Indian.

JUAN DIEGO, a converted Indian.

BERNARDINO, the uncle of Juan.

THE DOCTOR.

SERVANTS (2).

Scene I

Time: Sunday, December 10, 1531.

Scene: Mexico City. The Servants' room of the Bishop's palace. [*Carlo seated at right plays "The Spanish Cavalier" on the guitar while he sings. When the song is almost finished, Catez enters at right, and looks scornfully at the singer. When the song is finished, Catez speaks.*]

CATEZ: Are you getting homesick, Carlo? The way you sit around here moaning, one would think that you were ready to go back to Spain.

CARLO: Can't you let a gentleman sit and enjoy himself without having to interfere. [*Carlo moves to the door as if to leave and then turns back.*]

CATEZ: Now, I did not want to anger you. You're not such a bad fellow, even if you are a Spaniard.

CARLO: Enough of that. Where would you be today if we Spaniards hadn't helped you? You would be in darkest paganism.

CATEZ: Yes, back in the good old days before you and the stories of your God ruined the people of Mexico. We were getting along all right; I don't see why you had to come over here.

CARLO: If we had not, you would now be killing your children and offering them to your wooden gods. Since we have come at least some of your people have learned to know the true God.

CATEZ: How do you know your God? You have never seen Him. We have seen our gods and we have them with us.

CARLO: We have seen our God. He was a Man like ourselves. God is our Father, and His Mother is our Mother. He is a good Father, He makes Himself known to us.

CATEZ: Does He see Mexico suffering as it is today? Why doesn't He help it?

CARLO: He sent help to Spain when it was just coming out of paganism and He will help Mexico too. Did you ever hear of Our Lady of Saragossa?

CATEZ: Of Saragossa? No.

CARLO: Back in the first ages when the Church was just getting started in Spain the Mother of God appeared at Saragossa. This helped to bring about the conversion of Spain.

CATEZ: [*Contemptuously*] Some old fable!

CARLO: It really happened. It is not hard to believe. If our Lord gave us to His Mother as her children, why shouldn't she provide for us?

CATEZ: But if it happened once, why didn't it ever happen again? [*Enter Dom Antonio and Dom Roberto. Carlo is inter-*

rupted. Catez sneakishly seeks the back of the room where he sits in the corner listening to the conversation.]

ROBERTO: [*Laughing*] Say, Carlo, do you know that Juan showed up again this morning?

CARLO: What Juan?

ROBERTO: Weren't you here yesterday? Why, Juan Diego, Dom Antonio's convert [*he motions to Antonio*], came up to the palace all hysterical and wanted to see the Bishop right away.

ANTONIO: He came about the time of our special Mass in honor of the Blessed Virgin, and, of course, the Bishop was just getting ready to say it.

ROBERTO: Well he kept begging to see the Bishop; he told us that he wanted to see him right away and couldn't wait.

CARLO: Pardon me. But let's sit down. [*The three sit with Carlo in the middle.*]

ANTONIO: I asked him if he wanted us to visit the sick, but he said "No." This set us wondering what it all could be about.

CARLO: Didn't you even tell the Bishop?

ANTONIO: No, he [*points to Roberto*] and the porter made a fool of Juan. They kept teasing the poor fellow.

ROBERTO: We did tease him but he just kept quiet. When the Bishop had taken his breakfast, Juan got to see him. He told him that when he was coming over the hill Tepeyac, on his way to church yesterday morning, he saw a Lady, surrounded by a bright light, and with an odor of flowers around her. He couldn't exactly describe the Lady he saw or at least said he saw.

ANTONIO: He really saw her.

CARLO: Now let's not argue. What difference can it make whether he saw her or not?

ANTONIO: But you didn't hear it all. This Lady asked him where he was going and he told her that he was going to hear Mass. "I am the Mother of God," the Lady said; "go and tell the Bishop that it is the will of the Mother of God that a shrine be built on top of this Mount Tepeyac in her honor."

CARLO: Really!

ANTONIO: Yes.

ROBERTO: At least that is what he told the Bishop. He seemed sincere but you can't go by that; he is such a dirty, ill-bred fellow.

CARLO: Say, who is this Juan?

ANTONIO: He is that small native we see regularly at Saturday and Sunday Mass, the small little native with black hair, who usually has a long staff as he comes from the hill country. You see, I had been instructing him regularly until his baptism last month; since then he has been a most fervent Catholic—I think he has the makings of a saint.

ROBERTO: But let us finish our story. I told you about last Saturday, how Juan came to the Bishop wanting to tell how he had seen the Lady, the Mother of God.

ANTONIO: And the Bishop just told him that his story sounded nice and that he would wait and see.

ROBERTO: Yes, then Juan went home. I believe he was crying. Then this morning after Mass, he again came to the Bishop's door. The Bishop received him in his room and Juan told the Bishop that the Lady had again appeared. He told the Bishop that the Lady had asked him what had happened on this first visit to the Bishop. She then told him to try again to get the Bishop to listen.

CARLO: And what did the Bishop say today?

ANTONIO: He listened more attentively today, but said that Juan should ask the Lady to prove herself, that he might be sure that it was the Mother of God. All the Bishop wanted was a sign from heaven.

CARLO: Couldn't he find out in some other way?

ANTONIO: Well, when we left he was looking for two of the servants. He wanted them to follow Juan when he goes home this evening, to see if they can find the source of Juan's stories. [*Exit Catez.*]

CARLO: It all surely seems mighty strange. [*The three arise and take a step or two forward.*] But tell me why shouldn't our Blessed Mother appear to us here in Mexico and help our work? She has appeared in other countries.

ANTONIO: Then, too, aren't we her children just as much as the Spaniards back home, and the Frenchmen, too? Mary be praised!

CURTAIN

Scene II

Time: Tuesday, December 12, 1531.

Scene: Bishop's reception room. [*The Bishop is walking back and forth saying his breviary. Dom Antonio works at his desk in the corner. A knock is heard at the door and Dom Antonio goes to see who is there. Enter Carlo. Carlo hesitates, as he does not wish to disturb the Bishop's prayer; but when the Bishop finishes he rushes up, kneels and kisses the Bishop's ring.*]

CARLO: Your Grace, he came and he brings good news.

BISHOP: Who is he, my son?

CARLO: Juan! and he says he has the sign that you require.

BISHOP: Let him come in. [*Exit Carlo. Bishop takes seat. Enter Juan followed by Carlo. Juan takes his place at one side of the Bishop, while Dom Antonio and Carlo stand at the other side.*]

BISHOP: Speak, my good Juan, I will hear.

JUAN: [*in a half-scared tone*] My Lord, she says that you must do what she says. You must build the shrine. She gives me the roses. She beautiful! [*Juan scrutinizes the room as if suspecting eavesdroppers.*]

BISHOP: Now, go slowly Juan. Tell me the whole story and don't be afraid, as we are the only ones listening. Just begin where you left off Sunday and tell us all that happened.

JUAN: When I left here Sunday evening, all the way two men followed me. I see one I know; he is the Abbot's friend. I see another I don't know, big brown Injun.

CARLO: [*Aside*] I'll bet it was Catez. [*The Bishop nods his assent.*]

JUAN: I see them and I don't see them. I start up the hill Tepeyac and I can't see them. When I reach that place on the hill where I saw the Lady, I thought what if she should show up again, what would I say; when all of a sudden out of a cloud she came all covered with a mantle of blue. I fell on my knees and hid my face. I was ashamed of myself, for not doing what she wanted me to do. She called me her son, and told me to tell her all that had happened. I began with signs telling her that I was sorry that you hadn't heard me. I said that things were better. If she would give some sign that she was the Mother of God, everything would be done. She then told me to come back to the hill the next morning, and she would give me the sign that you wanted. Then she was gone and I went on home.

BISHOP: Where did the Lady go?

JUAN: I don't know. I just looked and she was; I looked again and she wasn't.

BISHOP: Go on.

JUAN: When I got home I found my uncle Bernardino sick. When I got up yesterday morning, my dear uncle was much worse. You see that was the day the Blessed Lady told me to come back for the sign. But my uncle was so bad I spent all the morning taking care of him. I had to call the doctor five miles away, three times and this took so long that

I couldn't get to the hill. This morning when I got up, uncle was much worse. He had suffered all night but would not call me because he didn't want to spoil my sleep.

BISHOP: Is he sick now?

JUAN: No. But let me finish my story. I will tell all. You see, when I got up and found him so sick, I asked him if he wanted the priest and he said "Yes." I left home right away and was going down the road before sunrise. When I came to my short cut over the hill I stopped and thought that if I would go over the hill, the Lady might be up there angry, because I didn't get to the hill yesterday as she told me. So after thinking it over I decided to take the road. I walked the road around the bottom of the hill; all of a sudden I was surprised. There in the middle of the road stood the very Lady.

BISHOP: Was it the same Lady, Our Blessed Mother?

JUAN: Yes, just the same as she always looked. She stopped me and asked me where I was going. I fell on my knees and told her just how things were and asked her to have a little patience; that my uncle was sick, that I was going to town to get a priest; and that as soon as I could get a priest, I would come back to get the sign she had promised me. She told me not to worry about my uncle, that he was all right. She then pointed to some flowers growing on a big rock. I was surprised to see them in this cold weather and in this season of the year. Only half believing, I went up and picked some of them off the rock. She told me to put them in my mantle and not to let anybody see them till I had shown them to you. [*Juan goes to the side of the Bishop, faces the front so as to face the Bishop at the same time. Juan unfolds his mantle and lets the contents, six large red roses, fall at the feet of the Bishop.*] See!

BISHOP: Look! [*The surprised Bishop points to the unfolded mantle hanging from Juan's shoulders. The unfolded mantle bears a beautiful picture of an Indian princess.*]

JUAN: [*astonished and taken aback by the sight of the picture*] Why, it is the Lady! [*The Bishop and Carlo fall on their knees before the picture. After a few moments both arise and the Bishop signs to Carlo to summon the servants. Exit Carlo.*]

BISHOP: Is this the Lady you saw?

JUAN: That is just the way she looked.

BISHOP: And you don't know who put this picture on your mantle?

JUAN: I know my mantle was clean this morning. I had these roses in it, but do you think that they had something to do with it? [*Enter Carlo, Roberto, Catez, and two servants from right. Catez looks at the flowers and mantle, condemns them, and sneakily walks around the rear to the left side. The two servants and the friar fall on their knees in front of the roses and the mantle; after a minute they take their place in a little group that has formed around the Bishop.*]

BISHOP: See this man. He is the means the Blessed Mother has used to let us know that we should build a shrine in her honor. Smell the beautiful roses; this is winter, and yet Our Blessed Mother has sent them to us that we may know that it is she. See the painting on the mantle; it is the picture of Our Mother.

SERVANT: My Lord, don't forget we know no more about this than what Carlo just told us.

BISHOP: I will tell you all. This man is — [*The little group gathers about the Bishop. This leaves Catez at the left side of the stage. Carlo sees that this is his chance to speak to Catez, so he moves over to him. The conversation of the little group around the Bishop becomes inaudible and Carlo and Catez are heard.*]

CARLO: Can't you see, old man, our religion is not dead. We have a God and He is a good Father; He takes care of us. His Mother is our Mother; He gave her to us.

CATEZ: I would like to believe it all. I have seen a lot today. But I don't think that this is a miracle. It is possible

that roses might grow in winter; strange things have been known to happen.

CARLO: Let the roses aside, then. What have you to say about the picture?

CATEZ: That is hard to say. It surely seems queer. But —

CARLO: [*Interrupting*] I think I see what is wrong with you. You need the gift of faith, and all the miracles on earth will not give you faith. You can obtain faith from God, and to obtain it, all you have to do is ask for it. I will pray to Our Blessed Mother for you. [*Roberto beckons to Carlo to listen to the Bishop a moment. Both Carlo and Catez turn to hear what the Bishop has to say.*]

BISHOP: My sons, tomorrow we will go to the hill of Tepeyac where Our Blessed Mother appeared to Juan. Juan will stay in my palace tonight. Early tomorrow morning I will dispatch two messengers to get Juan's uncle who has been cured of the fever; the messengers will also bring the doctor of Juan's uncle, who will testify to the cure. We will have them meet us on the hill, and there we shall plan the shrine which Our Blessed Mother wants us to build. All praise to Our Blessed Mother. My children, let us sing a song to Our Blessed Lady. [*All with the exception of Catez who turns from the group in deep thought, sing the Spanish hymn "Adios a la Virgen."*]

CURTAIN

Time: Wednesday, December 13, 1531.

Scene: Hillside of Mount Tepeyac. [*The Bishop in purple cassock and biretta stands in the left corner. The group about him consists of Antonio and Roberto, a servant, and Juan. The mantle with the miraculous image is carried by Antonio. Carlo is on the right, pacing slowly back and forth in a prayerful attitude; occasionally he looks at the rosary concealed in his right hand.*]

BISHOP: [*As the curtain rises*] Juan, where did Our Blessed Mother stand the first time you saw her?

JUAN: She was over here, just about where I am standing.

BISHOP: And the last time?

JUAN: Our Blessed Mother always appeared around here, except that one time down there by the road; you can see the place right through these trees. [*He points to the right and all but Carlo follow his hand.*]

ANTONIO: Juan, did you notice the roses before yesterday?

JUAN: I couldn't say for sure. I did not notice them until — [*Enter Catez from the right shouting.*]

CATEZ: We have them! He is cured! The people down at Cuauhtitlan all say that it is a miracle of the Mother of God. [*Enter Second Servant followed by the doctor, a dark Mexican bent with age; following these is another old man, the uncle of Juan, Bernardino. Juan rushes to meet his uncle.*]

JUAN: My uncle! You are well! She has cured you! [*Bernardino merely nods. Meanwhile the Bishop approaches the newcomers and they meet in the middle of the stage. Bernardino and the doctor both kneel to receive the Bishop's blessing and then rise.*]

BISHOP: I believe you are the uncle of Juan. [*The little group surrounds the newcomers. Carlo and Catez are together on the left side of the group.*]

UNCLE: I am, Vuestro Excelencio.

BISHOP: Could you tell us about the Blessed Mother appearing to you?

UNCLE: Where shall I begin? At my sickness? [*without receiving an answer he continues*] Last week I was sick, Sunday I was no better. I went to Mass. When I arrived at home I was very sick. I lay down. When my nephew returned, he was very, very happy, but he wouldn't tell me why. He hurried out to get the doctor [*he points to the doctor*] when he saw me so sick. But it was Sunday and the doctor had gone

to Mass and had stayed in town for the day. Juan came back and did all he could for me. Toward evening I seemed to get better. During the night I felt much worse and at daybreak Juan came and asked how I was and I told him. He hurried off for the doctor. The doctor gave me medicine. Juan spent all day Monday tending to me. During the night I became much worse and when morning came I asked Juan to call me a priest. He started off for the monastery and I was left alone. I thought of death and prayed as much as I could. I took my rosary and started to say it. Suddenly my whole hut began to shine and it smelled real sweet around my bed. Then a beautiful Indian Lady came and stood at my side. She smiled to me and said: "Son, I am Holy Mary of Guadalupe; I am thy Mother." Then she went away. Then came the doctor. I think he could tell what happened next.

BISHOP: Before we ask the doctor for his story, I want to ask you one thing. Do you think you would be able to recognize the Lady?

UNCLE: I am sure that I will never forget her.

BISHOP: Is this she? [*Antonio holds up the mantle.*]

UNCLE: Si! Si! The same fine lady! Is she the Mother of God?

BISHOP: Yes. She called herself your Mother because Jesus gave us to her when He was on the Cross, that she might take care of us. [*Joy fills the crowd.*] All right, doctor, can you favor us by finishing Bernardino's story?

DOCTOR: I needn't repeat all that he said about my visits. All that I can add is that he was certainly sick, with one of the worst fevers known in this section of the country. To continue where he left off: I had just left him on his straw almost unconscious, and had gone down to the well for water. I was returning, when I felt I ought to hurry up the hill to the hut. I entered the hut and noticed that the whole place was filled with the odor of fine roses. I saw Bernardino sitting in bed and was surprised for I had left him almost dead. He smiled at me and told me that a beautiful Lady had been to see him. I thought that he must be out of his mind but he showed me exactly where the Lady had stood and described her just as that painting is. He then said that he thought he could stand up and walk around as he felt strong. I told him to lie down on his back again, and to be quiet. But he got up, stood up straight, and told me that he was cured. I tried to urge him back to bed but he just walked out of the hut and left me. And then this morning your servants came into town looking for Bernardino and me, and told us you wanted us over here on the hill. It was the talk of the whole town when we left!

BISHOP: That is all I wanted to know. Did you hear the story of Juan? [*The Bishop goes on speaking quietly to the group about him. Catez beckons to Carlo who then follows him to the left front of the stage.*]

CATEZ: [*Confidentially*] Carlo, you have done me a great favor. You told me the other day that no matter how many miracles one sees performed, he cannot believe in God unless he prays to believe.

CARLO: Yes, that is about what I said. Where is the favor?

CATEZ: I thought the matter over this morning. I remembered that your God has a Mother who takes care of you. All of us are her children.

CARLO: Yes.

CATEZ: Besides being our Mother, she is also the Mother of God.

CARLO: Yes.

CATEZ: Well I thought this way: Mary is our Mother and we need help; she is the Mother of God Who has help. Now why can't she get help for us?

CARLO: Fine.

CATEZ: So I asked the Mother of God to help me.

CARLO: You prayed well.

CATEZ: Now Carlo, I want to ask you something: could a — [*Catez begins to whisper to Carlo in strict confidence as*

the talking of the group about the Bishop becomes more audible.]

BISHOP: You see, we will begin work on the shrine at once. You may tell your friends and all whom you see, that the Blessed Mother is going to do much for Mexico and for the whole world.

CARLO: [*Joyous, he raises his hand to attract the Bishop and then speaks*] Your Lordship, Our Blessed Mother has already begun her work; Catez, here, wishes to be baptized.

BISHOP: All praise to Our Blessed Mother!

[*Immediately after the Bishop's exclamation, the song "Despedida Guadalupeana" is begun and sung by the entire*

group. During the song the mantle is held aloft in the center of the stage.]

CURTAIN

Costumes

CARLO: Black trousers; colored shirt or jacket.

CATEZ: Indian blanket; sombrero; staff.

FRIARS: Black cassocks and cowls; white girdles; breviaries.

BISHOP: Purple cassock and sash; purple biretta.

JUAN: Indian blanket; sombrero; staff. On the inner side of Juan's blanket is a painting of Our Lady of Guadalupe.

DOCTOR: Dark suit; grip.

UNCLE: Indian blanket; sombrero; staff.

Catholic Higher Institutions of Learning

Dates of Establishment of Catholic Colleges and Universities

Russell L. C. Butsch, Ph.D.

THAT Catholic higher education has had a remarkable development in recent years is obvious from the most casual examination of the summary tables of the various issues of the *Directory of Catholic Colleges and Schools*. The exact nature and direction of that development is not clear, however, unless one studies in some detail the data furnished for the individual institutions. One interesting and important item of information which has not heretofore been put in organized form, but which is hidden in the description of the various institutions, is that of the order of establishment of these colleges and universities.

The data of the present study have been taken from the *Directory of Catholic Colleges and Schools*, 1921, 1926, and 1930, containing information, mainly, for the years 1920, 1924, and 1928. In the *Directories* the colleges and universities are divided into two categories, those for men and those for women. Among the former are included also those which admit both men and women students. Tables I and II report these institutions in the order of their founding, for men and for women, respectively. Only those colleges and universities for whom some enrollment was reported in at least one of the three *Directories* have been included in these tables. In some cases it was necessary to deduce the date of establishment, since no record could be found. In such cases, if the name of the institution occurred in the *Directory* for 1928, but not in that for 1924, it was marked "1928"; if it was found in 1924, but not in 1920, it was marked "1924"; if it appeared in the 1920 *Directory*, but no date could be discovered, it was marked "1920." In some cases it was possible to supplement the available information by reference to catalogs and other sources.

The first column in each table gives the date of establishment of the institution. The second column gives the name and location. The third column gives a code number representing the teaching order or other agency which at present controls the institution. The key to these code numbers will be found at the end of the article. The fourth column reports the enrollment of the college or university as furnished by the *Directory* of 1930, presumably for 1928-29, although in some cases probably for 1929-30. Only those institutions admitting lay students are included.

A cursory examination of Tables I and II reveal a number of interesting facts. The first Catholic men's college was founded ten years before the first college for women. By 1870 there were 35 colleges and universities for men, and only 15 for women. In Table I the activity of one particular order stands out prominently. The first institution for men was

founded by the Society of Jesus (M13); out of the first 20, 11 were established by this same order; and by 1900 this order had 23 institutions out of the 63 established by that date. No such activity is evidenced by any one teaching order in the founding of women's colleges. Sixteen different orders are represented in the first 20 institutions established.

TABLE I. Catholic Men's Colleges and Universities in the United States in Order of Establishment; Control; Students in 1928

Year	Name and Location	Control	Students
1789	Georgetown University, Washington, D. C.	M13	2,509
1808	Mt. St. Mary's College, Emmitsburg, Md.	M2	366
1818	St. Louis University, St. Louis, Mo.	M13	1,900
1821	St. Mary's College, St. Mary, Ky.	M17	
1830	Spring Hill College, Spring Hill, Ala.	M13	153
1831	Xavier University, Cincinnati, Ohio.	M13	1,097
1841	Fordham University, New York City.	M13	7,174
1842	University of Notre Dame, Notre Dame, Ind.	M11	3,947
1842	Villanova College, Villanova, Pa.	M4	1,153
1843	Holy Cross College, Worcester, Mass.	M13	1,095
1845	St. Francis College, Loretto, Pa.	M10	130
1846	St. Vincent College, Latrobe, Pa.	M5	374
1848	St. Mary's College, St. Mary's, Kans.	M13	184
1850	University of Dayton, Dayton, Ohio.	M14	396
1851	University of Santa Clara, Santa Clara, Calif.	M13	395
1851	St. Joseph's College, Philadelphia, Pa.	M13	210
1852	St. Mary's University, San Antonio, Tex.	M14	189
1852	Loyola College, Baltimore, Md.	M13	160
1853	Manhattan College, New York City.	M6	753
1855	St. Ignatius College, San Francisco, Calif.	M13	515
1856	Niagara University, Niagara Falls, N. Y.	M19	454
1856	Seton Hall College, South Orange, N. J.	M2	277
1857	St. John's University, Collegeville, Minn.	M5	252
1858	St. Benedict's College, Atchison, Kans.	M5	422
1858	St. Francis College, Brooklyn, N. Y.	M9	200
1859	St. Bonaventure's College, Alleghany, N. Y.	M9	823
1860	Quincy College, Quincy, Ill.	M9	236
1863	Boston College, Boston, Mass.	M13	2,339
1863	St. Mary's College, St. Mary's, Calif.	M6	471
1864	Jefferson College, Convent, La.	M14	
1867	La Salle College, Philadelphia, Pa.	M6	98
1868	St. Viator College, Bourbonnais, Ill.	M18	148
1870	Loyola University, Chicago, Ill.	M13	5,753
1870	St. John's College, Brooklyn, N. Y.	M19	4,699
1870	Canisius College, Buffalo, N. Y.	M13	1,314
1873	Columbia College, Dubuque, Iowa.	M2	616
1877	University of Detroit, Detroit, Mich.	M13	2,720
1878	Duquesne University, Pittsburgh, Pa.	M12	3,002
1878	Creighton University, Omaha, Nebr.	M13	2,316
1878	Belmont Abbey College, Belmont, N. C.	M5	120
1878	Subiaco College, Subiaco, Ark.	M5	
1880	Campion College, Prairie du Chien, Wis.	M13	
1881	Marquette University, Milwaukee, Wis.	M13	4,275
1881	St. Edward's University, Austin, Tex.	M11	187
1882	St. Ambrose College, Davenport, Iowa.	M2	205

Year	Name and Location	Control	Students	Year	Name and Location	Control	Students
1883	Conception College, Conception, Mo.	M5	48	1910	Marygrove College, Detroit, Mich.	W23	304
1885	College of St. Thomas, St. Paul, Minn.	M2	450	1910	College of St. Scholastica, Duluth, Minn.	W3	94
1886	John Carroll University, Cleveland, Ohio.	M13	654	1911	Cath. Sisters College of C. U., Washington, D. C.	W1	623
1887	Gonzaga University, Spokane, Wash.	M13	956	1912	St. Benedict's College, St. Joseph, Minn.	W3	128
1887	Mt. Angel College, St. Benedict, Ore.	M5	209	1915	Marywood College, Scranton, Pa.	W23	560
1888	College of St. Thomas, Scranton, Pa.	M6	482	1915	Duchesne College of the Sacred Heart, Omaha, Nebr.	W34	92
1888	Regis College, Denver, Colo.	M13	158	1916	St. Joseph's College for Women, Brooklyn, N. Y.	W24	255
1889	The Catholic University of America, Washington, D.C.	M1	770	1916	Webster College, Webster Groves, Mo.	W26	157
1889	St. Anselm's College, Manchester, N. H.	M5	150	1918	Loretto Heights College, Loretto, Colo.	W26	231
1889	St. Bede College, Peru, Ill.	M5	35	1919	Emmanuel College, Boston, Mass.	W29	392
1890	St. Precepius College, Lisle, Ill.	M5	240	1920	Mt. St. Joseph College, Ohio	W10	341
1890	St. Joseph's College, Kennesaw, Ind.	M15	280	1920	Nazareth College, Louisville, Ky.	W8	240
1892	St. Bernard College, St. Bernard, Ala.	M5	41	1920	Immaculata College, Immaculata, Pa.	W23	160
1895	St. Martin's College, Lacey, Wash.	M5	89	1920	Academy of the Sacred Heart, San Francisco, Calif.	W34	
1898	De Paul University, Chicago, Ill.	M19	5,140	1920*	Incarinate Word College, San Antonio, Tex.	W7	609
1898	St. John's University, Toledo, Ohio.	M13	766	1920*	Marymount College, Tarrytown, N. Y.	W34	150
1898	St. Norbert's College, West De Pere, Wis.	M16	250	1920*	St. Teresa Junior College, Kansas City, Mo.	W25	82
1900	Seattle College, Seattle, Wash.	M13	21	1920*	St. Joseph's College for Women, Portland, Me.	W27	77
1901	Columbia University, Portland, Ore.	M11	62	1920*	Forest Ridge Convent, Seattle, Wash.	W34	66
1904	Loyola University, New Orleans, La.	M13	1,012	1920*	Mt. St. Clare College, Clinton, Iowa	W15	5
1904	Assumption College, Worcester, Mass.	M3	258	1920*	Saint Clara College, Sinsinawa, Wis.	W13	
1904	St. Michael's College, Winoski Park, Vt.	M8	134	1920*	Col. and Con. of the Sacred Heart, Menlo Park, Calif.	W35	
1906	University of Dallas, Dallas, Tex.	M19		1920*	Ursuline College and Academy, Springfield, Ill.	W36	
1908	Little Rock College, Little Rock, Ark.	M2	116	1921	Rosemont College, Rosemont, Pa.	W19	112
1909	St. John Kanty College, Erie, Pa.	M19		1921	Villa Madonna College, Covington, Ky.	W3	45
1910	Mt. St. Charles College, Helena, Mont.	M2	95	1921	Natl. Cath. Sch. of Soc. Science, Washington, D. C.	W2	36
1911	Loyola University, Los Angeles, Calif.	M13	484	1922	Rosary College, River Forest, Ill.	W13	472
1912	St. Mary's College, Winona, Minn.	M2	140	1922	Notre Dame College, South Euclid, Ohio.	W28	397
1913	Trinity College, Sioux City, Iowa.	M14	130	1922	Marymount College, Salina, Kans.	W24	110
1914	Rockhurst College, Kansas City, Mo.	M13	130	1922	Mary Manse College, Toledo, Ohio.	W36	53
1919	Providence College, Providence, R. I.	M7	842	1922	St. Agnes College, Memphis, Tenn.	W13	16
1920*	Brooklyn College, Brooklyn, N. Y.	M13		1923	Fontbonne College, St. Louis, Mo.	W25	108
1920*	Calvert Hall College, Baltimore, Md.	M6		1923	Good Counsel College, White Plains, N. Y.	W12	83
1920*	St. Charles College, Grand Coteau, La.	M13		1923	St. Mary College, Leavenworth, Kans.	W6	80
1920*	St. Mary's College, Richardson, N. Dak.	M5		1924	College Misericordia, Dallas, Pa.	W27	398
1920*	Rock Hill College, Ellicott City, Md.	M6		1924	Nazareth College, Rochester, N. Y.	W24	107
1921	Columbus College, Sioux Falls, S. Dak.	M2	83	1924	St. Mary's-of-the-Springs, East Columbus, Ohio.	W13	60
1924*	Routt College, Jacksonville, Ill.	M2	137	1924*	Mt. St. Joseph College, Philadelphia, Pa.	W24	181
1924*	St. Gregory's College, Shawnee, Okla.	M5	41	1924*	The College of St. Rose, Albany, N. Y.	W24	174
				1924*	Immaculata Seminary, Washington, D. C.	W32	25
				1924*	St. Mary's Junior College, O'Fallon, Mo.	W31	9
				1924*	Visitation Junior College, St. Louis, Mo.	W37	
				1925	College of St. Francis, Joliet, Ill.	W17	580
				1925	Villa Maria College, Erie, Pa.	W24	392
				1925	Ottumwa Heights College, Ottumwa, Iowa.	W21	176
				1925	Xavier College, New Orleans, La.	W4	99
				1925	Albertus Magnus College, New Haven, Conn.	W13	75
				1925	Mt. St. Mary's College, Los Angeles, Calif.	W24	43
				1925	Trinity College, Burlington, Vt.	W27	19
				1926	Mercyhurst College, Erie, Pa.	W27	120
				1926	Col. of St. Mary-on-the-Wasatch, Salt Lake City, Utah	W20	50
				1927	Regis College, Weston, Mass.	W24	55
				1928	College of Our Lady-of-the-Elms, Chicopee, Mass.	W24	37
				1928*	Sacred Heart Junior College, Louisville, Ky.	W36	128
				1928*	College of St. Mary, Omaha, Nebr.	W27	45
				(1929)	Springfield Junior College, Springfield, Ill.	W36	150

TABLE II. Catholic Women's Colleges in the United States in Order of Establishment; Control; Students in 1928

Year	Name and Location	Control	Students
1799	Georgetown Visitation Convent, Washington, D. C.	W37	35
1809	St. Joseph's College, Emmitsburg, Md.	W10	353
1814	Nazareth Junior College, Nazareth, Ky.	W8	56
1821	Normal College of the Sacred Heart, La.	W34	45
1840	St. Mary of the Woods College, Ind.	W32	1,218
1843	Clarke College, Dubuque, Iowa	W5	240
1846	St. Francis Xavier College for Women, Chicago, Ill.	W27	238
1847	College of Mt. St. Vincent, New York City	W10	538
1847	College of the Sacred Heart, New York City	W35	150
1851	College of Notre Dame, Belmont, Calif.	W29	105
1855	St. Mary's College, Notre Dame, Ind.	W20	462
1860	St. Mary's Dominican College, New Orleans, La.	W13	55
1863	Mt. St. Scholastica, Atchison, Kans.	W3	52
1868	College of the Holy Names, Oakland, Calif.	W22	300
1869	College of the Sacred Heart, Cincinnati, Ohio	W34	70
1871	Ursuline College, Cleveland, Ohio	W36	350
1872	Maryville College of the Sacred Heart, St. Louis, Mo.	W34	71
1872	Mount Mary College, Milwaukee, Wis.	W30	43
1883	Seton Hill College, Greensburg, Pa.	W9	270
1889	Cath. Col. of Okla. for Young Women, Guthrie, Okla.	W3	201
1890	Merici College, York, Nebr.	W36	110
1891	Dominican Col. of San Rafael, San Rafael, Calif.	W14	353
1893	St. Mary's College, Portland, Ore.	W22	124
1895	College of Paola, Paola, Kans.	W36	118
1896	Our Lady-of-the-Lake College, San Antonio, Tex.	W33	963
1896	College of Notre Dame of Maryland, Baltimore, Md.	W30	193
1897	Trinity College, Washington, D. C.	W29	389
1897	Nazareth College, Nazareth, Mich.	W24	221
1899	College of St. Elizabeth, Convent Sta., N. J.	W10	360
1899	Sacred Heart College, Grand Rapids, Mich.	W14	21
1904	College of New Rochelle, New Rochelle, N. Y.	W36	772
1905	College of St. Catherine, St. Paul, Minn.	W25	433
1906	Immaculate Heart College, Hollywood, Calif.	W25	61
1908	D'Youville College, Buffalo, N. Y.	W18	220
1908	Georgian Court College, Lakewood, N. J.	W27	135
1908	Col. of St. Genevieve-of-the-Pines, Asheville, N. C.	W11	61
1910	College of St. Teresa, Winona, Minn.	W16	594

*Date of establishment uncertain. The school was in existence at the date given.

The difference between the rates of establishment of men's and women's colleges and universities is brought out more clearly in Table III, where the number established during each decade, and the cumulative totals to the end of the decades.

TABLE III. Number of Catholic Colleges and Universities for Men and for Women Established During Each Decade, and Cumulative Totals

Decade	Number Established Men	Number Established Women	Cumulative Totals Men	Cumulative Totals Women
1780-89	1	—	1	—
1790-99	—	1	1	1
1800-09	1	1	2	2
1810-19	1	1	3	3
1820-29	1	1	4	4
1830-39	2	—	6	4
1840-49	7	5	13	9
1850-59	13	2	26	11
1860-69	6	4	32	15
1870-79	9	3	41	18
1880-89	14	2	55	20
1890-99	7	10	62	30
1900-09	8	6	70	36
1910-19	6	20	76	58
1920-29	8	37	84	93

*Date of establishment uncertain. The school was in existence at the date given.

are shown. It is seen that since 1840 the number of men's colleges has increased with considerable regularity, with only two decades of unusual activity. Very few women's colleges were founded until 1910, but since that date there has been a tremendous development. In less than twenty years the number of women's colleges almost tripled.

Appendix

Code numbers for Religious Orders and other groups operating Catholic Colleges for men:

M 1. Hierarchy of the United States	M11. Holy Cross Fathers
M 2. Diocesan Clergy	M12. Holy Ghost Fathers
M 3. Assumption Fathers	M13. Society of Jesus
M 4. Augustinian Fathers	M14. Society of Mary
M 5. Benedictine Fathers	M15. Society of the Precious Blood
M 6. Brothers of the Christian Schools	M16. Premonstratensian Fathers
M 7. Dominican Fathers	M17. Congregation of the Resurrection
M 8. Society of St. Edmund	M18. Clerics of St. Viator
M 9. Franciscan Fathers	M19. Vincentian Fathers
M10. Third Order of St. Francis	

Code numbers for Religious Orders and other groups operating Catholic Colleges for women:

W 1. Hierarchy of the United States	W18. Gray Nuns of the Sacred Heart
W 2. National Council of Catholic Women	W19. Society of the Holy Child Jesus
W 3. Sisters of St. Benedict	W20. Sisters of the Holy Cross
W 4. Sisters of the Blessed Sacrament	W21. Sisters of the Holy Humility of Mary
W 5. Sisters of Charity of the Blessed Virgin Mary	W22. Sisters of the Holy Names of Jesus and Mary
W 6. Sisters of Charity of Leavenworth	W23. Sisters, Servants of the Immaculate Heart of Mary
W 7. Sisters of Charity of the Incarnate Word	W24. Sisters of St. Joseph
W 8. Sisters of Charity of Nazareth	W25. Sisters of St. Joseph of Carondelet
W 9. Sisters of Charity of Mother Seton	W26. Sisters of Loretto
W10. Sisters of Charity of St. Vincent de Paul	W27. Sisters of Mercy
W11. Sisters of Christian Education	W28. Sisters of Notre Dame
W12. Sisters of the Divine Compassion	W29. Sisters of Notre Dame de Namur
W13. Sisters of St. Dominic	W30. School Sisters of Notre Dame
W14. Sisters of the Third Order of St. Dominic	W31. Sisters of the Most Precious Blood
W15. Sisters of St. Francis of the Immaculate Conception	W32. Sisters of Providence
W16. Sisters of St. Francis of Our Lady of Lourdes	W33. Sisters of Divine Providence
W17. Sisters of St. Francis of Mary Immaculate	W34. Religious of the Sacred Heart of Jesus
	W35. Society of the Sacred Heart of Jesus
	W36. Ursuline Nuns
	W37. Visitation Nuns

Practical Aids for the Teacher

The author of the best contribution to this department each month will receive a check for \$5.
Others will be paid at space rates.

Preparing the Child for the Classics

Helen L. Lowry

OVERCOMING the deep-rooted aversion which children just entering high school have for the classics, is one of the most difficult problems confronting the school librarian and English teacher alike. These students instinctively shy from the authors of books included in the lists of supplementary reading for the year. Their reason is quite obvious. They know nothing of the writer himself, his style, or the type of story. The mere fact that the book is one of those that "must be read" relegates it to the class of dull, dry, uninteresting matter. Its very place on the library shelf has an ominous effect.

I had an occasion to observe this instance only recently, when two first-year students entered the library. One, who was here for the first time, started toward the aisle devoted to the works of Kipling, Poe, Arnold, Hardy, Goldsmith, Eliot, etc. Her companion hastily grasped her arm and whispered "Not up there! Those are all schoolbooks."

I have found that if a child can be acquainted with the author's work before his name has a chance to become appalling, she will absorb a cultural background that will prove invaluable in more advanced reading. Children learn quickly through association. A certain type of story appeals to them. They learn to recognize this type. They look for it in another's work, compare it, and communicate their reactions. They become observant and reliant on their own powers of selection.

For example, a child who prefers the popular ghost or mystery story can be unconsciously acquainted with Kipling, Stevenson, Poe's less morbid tales, and several of

Hawthorne's delightful fantasies. I found, after suggesting several, that *The Phantom Rickshaw*, *Dr. Jekyll and Mr. Hyde*, *The Oblong Box*, and *The Birth-Mark* were being sought for leisure reading, despite the fact that one of them was a supplementary reading assignment.

The instinctive reaction of most of the students was one of surprise that they could actually like the book for itself. The author became secondary at the time, but they soon learned to associate the writing with the writer, and soon the files were being consulted for further works by the authors of those they had already enjoyed.

Convince them that no lovelier fairy stories were ever written than those of Barrie. Give them *Peter Pan*, *Peter and Wendy*, or *The Little White Bird*. Acquaint them with the myths of Hawthorne in his *Wonder Book* and *Tanglewood Tales*. Let them discover *A Midsummer Night's Dream* in Lamb's *Tales from Shakespeare*, Stevenson's *Merry Men*, and Irving's *Rip Van Winkle*.

Where is there adventure to equal Stevenson's *Treasure Island* or Cooper's *Last of the Mohicans*, or Jack London's *Call of the Wild*? Where can you find human interest that surpasses any of Dickens' stories *Oliver Twist*, *The Christmas Carol*, or *David Copperfield* and *The Old Curiosity Shop*?

Suggest Mark Twain's *Huckleberry Finn*, *Tom Sawyer*, and *The Prince and the Pauper*. It will win you and him a high place in child esteem.

Interest in the writer leads invariably to experimental peeps into the mysteries of biography, usually a tabooed subject. The student absorbs the historical or literary background of the author's locale. Modern fiction becomes of minor importance once you prove to the child the "story" possibilities of the better books. Names of Shakespeare, Thackeray, Cooper, Scott, Coleridge, Bryant, Eliot will lose their power to appall under the spell of their power to entertain. Other classics will be but further adventuring in an already fascinating land.

Teaching Shorthand

Sister M. Immaculata, M.H.S.

Foreword

The purpose of this paper is to organize the work for a second-year class in shorthand in such a manner that the students will be thoroughly prepared to meet the requirements of the business world. The objectives for this shorthand course are:

1. The ability to take dictation of material of average difficulty at a speed of 80 or 100 words a minute, over a period of several consecutive minutes.

2. The ability to transcribe this dictation on the typewriter at a reasonable speed and produce a copy that the business man would be willing to sign and send out as the representative of his office.

Therefore, from a technical standpoint, our first responsibility to our students of stenography is to enable them to acquire a working knowledge of the subject by means of the textbook, and finally, to enable them to take new dictation at a commercial rate of speed and transcribe it accurately and rapidly on the typewriter.

Plan

The school year, divided into periods of six weeks each, will have six periods or a total of thirty-six weeks. The work planned is for the last three periods (eighteen weeks) for a class in second-year shorthand.

Surmising that the first three periods were devoted to basic reviews, dictations of old matter, dictations of new matter of increasing difficulty, and an abundance of reading shorthand plates in textbooks, and other available material, the plan for the last three periods will be as follows:

Material Required

1. Textbooks.
2. Reference books.
3. Two notebooks — one for classwork, one for preparation work.
4. Transcription letterheads.
5. Blank paper.
6. Fountain pen or pencil sharpened at both ends.
7. A shorthand periodical — every student a subscriber.

First Period

First Week

1. Ten minutes devoted to "Pep Review"; "catchy" word-signs and phrases in manual or speed study.
2. Dictate five letters first day (increase one a day until ten).
3. Have pupils transcribe on the typewriter.
4. Have letters read from notebook.
5. Have pupils write letters in shorthand, from typed copies, for homework.
6. Test on week's score, check papers, and record scores.

Second Week

1. Review (same as first week).
2. Letters dictated from a textbook.
3. Different letters or parts read; difficult characters written on board by pupils; drill on these.
4. Letters transcribed on typewriter.
5. Two or three of these letters dictated for a second time for speed and accuracy.
6. Homework: Pupils write original letters in shorthand. Read in class and transcribed on typewriter.
7. Test on week's work, check papers, and record grades.

Third Week

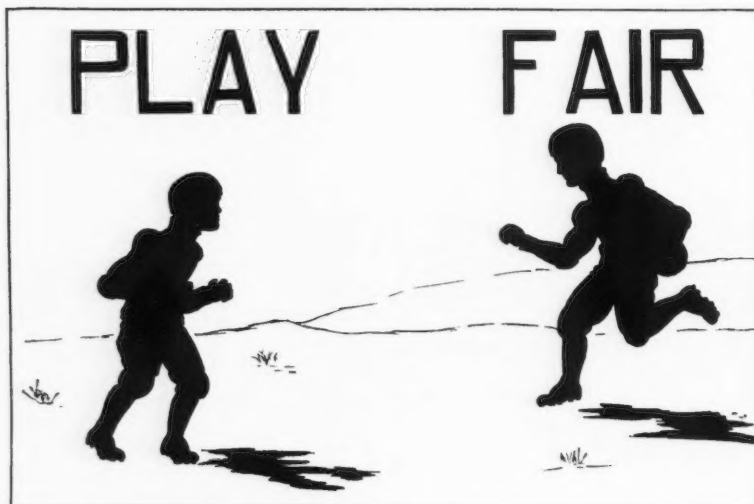
1. Review (same as first week).
2. Reading exercises from the shorthand magazine.
3. Transcription of same.
4. These exercises written in shorthand from type transcriptions.
5. Business letters dictated and transcribed.
6. Homework: Practical review from manual or speed studies.
7. Test on week's work, check papers, and record grades.

Fourth Week

1. Review (same as first week).
2. Have a speed test on familiar material easy enough that the slowest student will respond encouragingly.
3. Increase speed and difficulty (still familiar material).
4. Dictate material, practically new, but not involving too many puzzling combinations.
5. Transcribe on the typewriter.
6. Check papers.
7. Homework: Write in shorthand the material typed.

Fifth Week

1. Review (same as first week).
2. Warming-up exercises.
3. Have pupils read from shorthand notebooks material dictated some days previous.
4. Have this material transcribed on the typewriter.



Suggestion for a Poster or Booklet Cover, by Sister Mary John, S.S.N.D., Mankato, Minn. — This design may be developed with black ink on white or colored stock. The figures may be cut out of colored paper and mounted on the background.

Poster Suggestion, by Sister Mary John, S.S.N.D., Mankato, Minn.—
This design may be used as a suggestion for developing a variety of designs of posters or booklet covers on Sunday observances, the Mass, prayer, etc.,



5. Homework: Two original letters of application for a position.

6. Test, check papers, record grades.

Sixth Week

1. Review (same as first week).
2. Unit 36 in a textbook.
3. Various word and phrase lists.
4. List of words from a shorthand dictionary.
5. Test, check papers, record grades.
6. Short story on any suitable subject.

Second Period

Six Weeks

1. This entire period should be devoted to business letters of different types that the stenographer may be called upon to write. Many are found in the textbooks, but the teacher should dictate original ones that will answer the purpose. During this period, students are expected to show an increase in accuracy and speed. While one student reads his shorthand, the others should write it. This will enable students to accustom themselves to different voices and rates of speed in dictating.

2. The shorthand magazine used frequently.
3. Work checked closely.
4. Penalties for errors increased.
5. Short stories, poems, and jokes should be dictated and transcribed.
6. Progress chart of individual students and of class.
7. Speed contests.

Third Period

Six Weeks

1. It is during this period that the culmination of efforts will be realized. Dictation, for transcribing, increased in speed and difficulty should be carefully checked and graded, until the desired rate (stated in the "Foreword") is attained. In addition to numerous business letters each week, telegrams, literary matter, mock trials, etc., should be used. Occasionally an interesting editorial from a paper as part of the homework assignment adds spice and is very good for vocabulary building.

2. Punctuation should be dictated in the following cases:
 - a) Irregular sentence ending or paragraphing.
 - b) Peculiar use of dashes as sometimes found in sales letters.
3. The spelling of proper names and the spelling and meaning of unfamiliar trade terms, or any other unusual word or expression, should be given so that the students may practice the shorthand outlines for these terms.

4. Additional supplementary work may be used any time during this period to vary the work and sustain interest.

Thanking God: A Project for First and Second Grades

Sister Susanna Marie, C.D.P.

The following suggestions for a Thanksgiving Project may help to give the youngsters of the first and second grades a better understanding of the Feast of Thanksgiving.

Procedure

What big day are we going to have on the 24th?

What is the last Thursday in November called?

Why do you like Thanksgiving Day?

Such answers as a trip to Grandmother's, turkey, and pumpkin pies, etc., will follow this last question. Each child will have some particular reason for liking Thanksgiving.

How many know why we call this day Thanksgiving? Here tell the story of the First Thanksgiving.

What are we going to thank God for? To help them better understand the wonderful gift of faith, tell stories of heathen children, their abandonment by parents, and the great work of our missionaries. For greater appreciation of home and God's watchful care over us, tell of the neglected and afflicted in our own country. Let the children tell incidents that they have seen and heard as floods, fires, accidents, and the like.

How are we going to thank Him? At Holy Mass, in our morning and evening prayers, by saying "Thank You" for everything that is done for us.

Activities

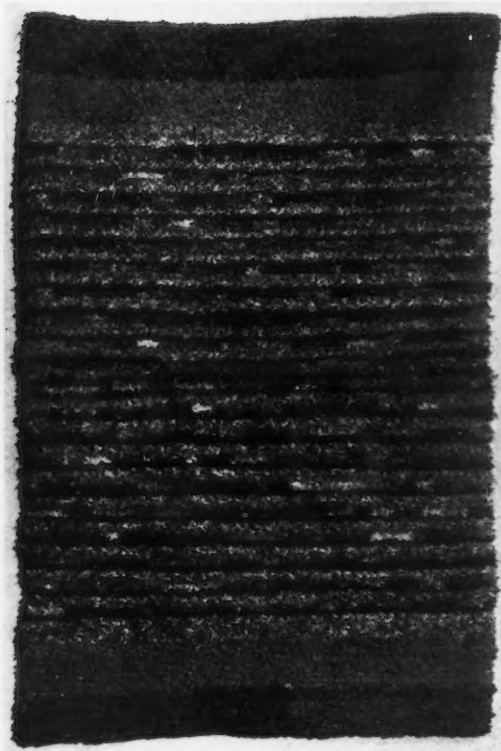
1. Sand-table construction of the First Thanksgiving.
2. "Thank You" booklets.

Cut out pictures representing home, members of the family, church, and school. Also pictures of anything for which the individual child wishes to say "Thank You."

Example of the kind of sentence that may be written under each picture:

This is my dear Mother. Thank You, dear God, for giving her to me.

3. Poems and songs of Thanksgiving.



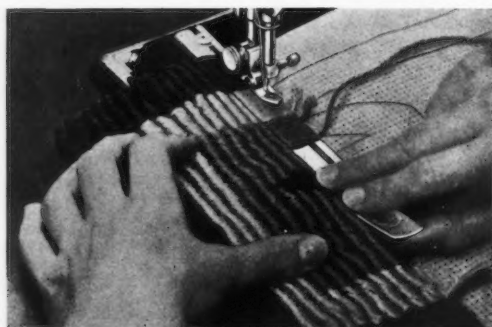
Rag Rug of Old Silk Dresses

New Craft Developed

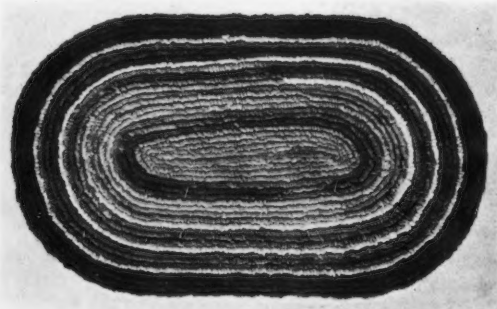
"Is it a hooked rug, or isn't it?"

It isn't. Nor is the other a braided rug. Both are made on the sewing machine with the aid of a simple, metal strip with two prongs, called the craft guide. The effects which may be obtained by means of this little device are varied and wide in their application, ranging from rugs made from worn out garments as those pictured here to dress and coat trimmings of wool yarn which resemble the short-haired furs, such as Astrakhan and Persian lamb, so closely that you have to look twice, and then you are not sure whether the fur grew on the back of an animal or was stitched on the sewing machine.

This new craft has proved to be especially interesting to teachers of home economics because of its ability to attract and hold the interest of the pupil. The tediousness of hand work is eliminated by the use of the sewing machine and yet all the pleasure of creative work remains. The work takes form very rapidly and requires little effort, and it has an appeal for everyone because of the wide variety of articles that can be made.



Using the Craft Guide



Early American Rug of Old Silk Hose

Wool, cotton, or silk yarns, or rag strips — depending upon what is being made — are wrapped around the craft guide, and a row of machine stitching is placed between the prongs to fasten the yarn to the background material. If a smooth-pile effect is desired, the loops may be clipped and sheared. The loops of the rectangular rug, shown here, were cut and sheared. The rug was made from three silk dresses, which were too worn to serve longer as clothing. The colors are beautiful and soft and the rug is very attractive.

The quaint, oblong rug of Early American design was fashioned of old discarded hose. The light-colored ones were tinted and the darker ones used "as were." The loops were left uncut to obtain the braided look of the antique rugs.

A gay breakfast set, may be made of blue and white checked gingham and blue cotton yarn or any similar combination and fringed with the craft guide.

A Plea for Latin

"The nation should become aroused before it is too late and prevent mock champions of humble toil from wasting young life and the resources of the schools in the dastardly work of narrowing the nation's intellectual vision," says C. B. Crawford in *High Points*.

"The following points," he says, "should receive attention of students hoping to obtain a liberal education:

"1. English is a dead language without Latin.

"2. Working the logical word puzzles of the Latin sentence 'sharpens the wits.'

"3. Latin is the golden key that opens many doors of science, language, and art.

"4. The important business of the world has always been in the hands of the liberally educated.

"5. Latin is a most important foundation study."

A Guidance Program

Criticism is made of many attempts at student guidance in the high school on the ground that they include little beyond a study of vocations. Sylvan A. Yager worked out a program in the Indiana State Teachers College High School. The principal features of this program, as explained by the author in *The Vocational Guidance Magazine*, are as follows:

The course is to be distributed in units of two months. The first unit, required during the first and second months of the ninth year, is a study of what the student can expect from a high-school education. The second unit, required during the third and fourth months of the tenth grade, is a general survey of occupations and a self-analysis of the student. The third unit, required during the fifth and sixth months of the eleventh grade, is a continuation of the second unit with particular emphasis upon the occupations of special interest to the student. The fourth unit, required during the seventh and eighth months of the twelfth grade, is, for the most part, a series of individual conferences on choosing a vocation, choosing a college or college course, etc.



DO NOT GRIND THE SEED CORN

When the depression is over the children, now coming up in the unending school ranks, will be older by several years. Outside the traditions of families and the memory of tragedies being enacted in hunger and death, this generation will forget, just as all others have forgotten, the lessons of the depression. Not a man who reads this but has read the story of the "hard times" of 1873 and of 1893, and not a man who reads this but was convinced that the halcyon days of 1922 to 1929 would last forever.

But, our school children are our national Seed Corn. Stunted bodies will be less conspicuous as a result of the present depression than those which followed any similar period in modern history. We have made some slight progress in public health and public relief to know how to care for the physical needs of the poor in times of great distress. The physical condition of the American people, because of scientific diet prescriptions and limitations of the poor, is better than in any other similar period in our history.

But, what about our educational growth?

Fortunately, we can see physical suffering and hunger, and become sensitive to the need. The stunting of the human mind by reduced school service can never be measured or defined. It is possible to rob a child of his birthright to an education, but the robber will always escape unpunished. The child cannot defend itself; in later life, the uneducated man is unable to define or correct his lack of training and opportunity.

The Seed Corn of the Nation is the generation now in school. We can deprive it of its educational opportunity, and even the parents cannot argue effectively the loss. The demand for public economy is growing so persistently that an endless chain of school blunders is ahead, unless the school authorities watch each step and literally stand between the schools and a national calamity.

The "Regular School Trade" is powerless to argue the point. On its part, even the weakest expression of concern is met by the silly charge of a "selfish motive." The conviction of truth and the suggestion of unselfish interest seems to be impossible in the disturbed state of public opinion.

The "Regular School Trade" is carrying on, despite curtailed consumption and unfair demands for price reductions. Research, new models, improved methods of production, are going forward. Faith in the schools as the safeguard of the Seed Corn of the Nation, is quite as positive in the "Regular School Trade" as the faith we bespeak for the taxpayer in his legal representative—the School Board. The "Regular School Trade" has a professional approach quite up to the standard of our American life and living.

When the American people understand that the "Regular School Trade" needs a profit for self-preservation, and that it gains its profit only as it sets up a fine professional service for the school children of America, then will there come a change of attitude and confidence. The schoolbook publishers, to illustrate, are neither profiteers nor leeches on the American school system. More professional service has gone into making schoolbooks, school benches, teaching devices, school equipment than into the "tools of service" in most of the professions.

Let's be fair and face the truth. The "Regular School Trade" has made a very important contribution. While the public support of education is measured in dollars, the American mind is able to grasp the professional contribution of school merchandise. The American people have demanded quality. The "Regular School Trade" has met the demand with a product.



Frank Bruce
Publisher.

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New Books of Value to Teachers

Theoretical Psychology

By Johannes Lindworsky, S.J., translated by Harry R. De Silva. Cloth, 145 pages. \$1.25. B. Herder Book Co., St. Louis, Mo.

While the number of eminent psychologists in this country has been and is a comparatively respectable one, almost no work has been done in theoretical psychology. Due perhaps to the peculiar bent of the American mind, practical points of view have kept to the fore. Despite this fact, however, psychologists of whatever nationality must appreciate attempts to study the science from the theoretical viewpoint.

Father Lindworsky presents a study which is systematic without attempting to develop a system; theoretical without losing sight of experimental facts. It is a methodical, impersonal study such as this that will save, if anything can, psychology from falling entirely into the chaos toward which it is tending.

Interpretations of Physical Education

Edited by Jay B. Nash. Vol. II, Nature and Scope of Examinations. Cloth, 307 pages, illustrated. \$2. A. S. Barnes and Company, New York City.

This volume is a collection of addresses or talks by some twenty prominent physicians, surgeons, psychologists, psychiatrists, dentists, etc., each with the purpose of summarizing the duties of the physical educator toward a detection of physical or mental conditions influencing the present and future of the student. For the most part, the writers seem to be addressing physical educators of college rank, but some are talking to those employed in the elementary school.

In the first chapter, "What is Full Living," George Barton Cutten gives a caution that a reader of this book should never for a moment forget. He says:

"My studies have taken me into science and I regret to say that I cannot lay the slightest claim to philosophical accomplishments, but I do realize that as valuable as science may be it falls short of comprehensive conclusions, for that is not its business. We have expected science to do for us what it never claimed to do, what it was never expected to do, and which from its nature it never can do. We must recognize this, and in our attempt at solving problems of the full life take the philosophical rather than the scientific viewpoint."

The reader of a series of articles such as make up this volume, each by a specialist in science, is in great danger of glorifying the scientific viewpoint—not that the majority of the writers intend this to be so, but that, being specialized scientists, they stress the importance of their subject.

It would seem reasonable that the duties of a physical educator should not include a probing for physical or nervous defects, nor even a general physical examination at all. Certainly, he should never insult a student by asking him whether he has been guilty of moral lapses. Such questioning may be the placing of serious temptation in the mind of a perfectly upright student.

The book contains very much information regarding the psychological, anatomical, and medical background that the writers deem desirable for the profession of physical director. It is clearly stated that the physical director should not attempt to prescribe remedies for medical and surgical conditions. However, it seems that some of the specialists are not averse to permitting the physical director to make examinations that the physician would not permit a nurse to make.

High School English (Book One)

By Henry Seidel Canby, John Baker Opdycke, and Margaret Gillum. Cloth, illustrated. 484 + xii pages. \$1.20. The Macmillan Company, New York City.

In this book, based upon an earlier one by Canby and Opdycke, the authors have set themselves the task "to provide for high-school pupils both a stimulus and a guide for interesting, correct, and effective speaking and writing."

The stimulus is provided by repeated insistence upon the importance of being interesting, correct, and effective and by numerous suggestions for practice on subjects drawn from the daily experience of pupils. The guidance consists in applying principles of composition practically to daily exercises. Part One of the book is entitled "How to be Interesting" and Part Two, "How to be Clear."

The chapter on précis writing provides a very good means of practice in the art of being interesting, clear, and concise in speaking.

(Concluded on page 12A)

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(Concluded from page 10A)

ing and writing. There is a detailed study of the effective use of books and the library. The chapter on poetry is within range of the mental ability of young students.

The sentence and the parts of speech are treated concisely, yet comprehensively. Simple rules for spelling and a helpful discussion of punctuation add to the practical value of the text. The book is provided with a general index.

From an ethical point of view, one might question the propriety of including, in a book for young students, a few of the selections given as examples or models. The long letter of the Earl of Chesterfield to his son extols *ad nauseam* the importance of personal appearance and fine manners without a word about real character, and, incidentally, it misrepresents the Catholic doctrine of the infallibility of the Pope. And the next model letter is an example of modern life, indeed, but the schoolroom is a good place to forget about bathing suits and "sun" suits.

Sunny Skies (Fifth Reader, Marywood Readers)

By Sister Mary Estelle. Cloth, 421 pages. Price, 84 cents. The Macmillan Company, New York City.

The fifth graders should find more pleasure than work in reading *Sunny Skies*. It contains a large number of very interesting poems and stories, ranging from fairy stories to tales of the early missionaries in America. A large number of teaching aids are included; instructions on choice expressions; on quotation marks; on synonyms; on using the imagination; on making outlines, etc. In the rear of the book is a glossary of the unusual words, giving their pronunciation and meaning. The work is well illustrated in black and white.

The World We Live In

By Louis Weinberg, Zenos E. Scott, and Evelyn T. Holston. Cloth, 266 pp., illustrated. Price, 92 cents. D. C. Heath and Company, Boston, Mass.

The World We Live In is an introduction to the social studies (geography, history, and civics) for the intermediate grades. The first two chapters take the pupil around the world by airplane for a bird's-eye view. Part II, Working Together: Past and Present, deals with natural resources and man's use of them. Then follow chapters on food, clothing, homes, transportation, communication, and tools.

The illustrations are from drawings which the authors consider better for the purpose than photographs. Some are made from articles in museums; others are of the diagrammatic or cartoon type. There are, of course, a number of maps, also in outline form.

There is a need for a book of this kind. The present volume has been tested out in an experimental edition, and is evidently usable. It was unnecessary to include in the foreword to the children, the general statements implying that all primitive men were savages.

Fundamentals of Orchestra Playing

By Irving Cheyette and Charles J. Roberts. Paper, 66 pages, quarto. Carl Fischer, Inc., New York City.

A course for instrumental training with particular reference to class instruction. The authors' purpose was to give beginners the fundamentals of a good technic, also easy concert pieces, suitably scored. They have also tried to eliminate the mistake of making the technic of the violin set the pace for the other instruments.

Section I includes complete instructions for holding the various instruments, tone production, elements of music, fingering charts, tuning, care of the instrument, rhythm charts, musical terms, etc. Section II consists of instructions in the fundamental technic of each instrument. Section III is a collection of unison exercises for the entire orchestra. Section IV is a group of eight ensembles, harmonized for full orchestra designed to train the individual performers to play their parts independently of the ensemble. Section V is a collection of fifteen concert pieces.

Five Good Checks

This is the title of a book just issued by Mr. Albert E. Bobo, 27 East Twenty-Second Street, New York City, outlining the details for an original and useful plan for sustaining interest and activity in the work of churches, lodges, civic and business associations, and other volunteer organizations. Mr. Bobo has tried the plan and has found it so simple and effective that he feels impelled to pass it on. The plan consists simply of — the reader had better study it directly and lose none of the inspiration and helpfulness which the original book conveys.

Mr. Bobo has entitled the plan *Five Good Checks* and has had it printed in most attractive book form. He will send copies at the nominal charge of \$1 each to cover his cost of selling the plan.



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AN ENCOURAGING REPORT

The sixteenth annual report of Rev. David C. Gildea, superintendent of schools of the diocese of Syracuse, covering the school year from September 8, 1931, to September 8, 1932, shows 16,664 children enrolled in the elementary schools of the diocese during the past year. This is the first time in more than five years that the enrollment has been less than 17,000. The superintendent attributes the decline partly to immigration restrictions. The high-school enrollment was 2,385, an increase of 421 over the preceding year.

Several new school buildings were erected in the diocese during the year and extensive remodeling was done on other buildings. Considerable progress was made in the field of instruction in religion for children who are deprived of a Catholic-school education. This included both classes outside of school hours during the school year and religious vacation schools. Twelve vacation schools were conducted during the summer of 1932. Regular organized health work was carried on in the schools. A diocesan-wide essay contest was conducted in the grade and high schools to help celebrate the George Washington bicentennial. Priests as high-school instructors are increasing in number, there being at present no fewer than seven enrolled as regular instructors.

During the year the superintendent visited each school of the diocese at least twice. Besides inspecting the work being done, he gave talks on vocations, compiled new-type examinations, lectured to teachers on lesson planning, and attended various educational conferences. At the N.C.E.A. convention he read a paper on "The Principal and the Staff."

General school statistics for the diocese are: Catholic population 201,152; number of parishes 126; parish elementary schools 44; other elementary schools 7; parish high schools 18; other high schools 4; elementary enrollment 17,649; high-school enrollment 3,043; number of teachers—religious 503, lay 58.

WORD-STUDY CONTESTS

Under the auspices of their little magazine, *Word Study*, which is sent free to any teacher of English requesting it, the G. and C. Merriam Company, Springfield, Mass., will conduct within the next few months, three contests in word study.

The first is a Composition Contest for Pupils. The subject is to be the life history of a word, written as if the word itself were speaking; for example, "The Autobiography of Villain." Essays are to be not less than 200 and not more than 500 words in length, and are to be written in ink (or typewritten), on one side of the paper only. No pupil more than eighteen years old is eligible. Each essay submitted must be plainly marked in the upper left-hand corner with the name of the pupil, his school, his grade, and his age; and each paper must be accompanied by a statement from the pupil's instructor testifying to the fact that the composition is to the best of the instructor's knowledge, the pupil's own work. It is suggested that when a number of pupils compete, only the best three essays be submitted. Twelve prizes will be awarded: one of \$10, one of \$5, and ten of \$1 each. Closing date: November 15, 1932. All manuscripts submitted shall become the property of G. and C. Merriam Company with the right of reproduction, and will not be returned.

The second is A Jingle Contest for Teachers. This contest dealing with the composition of original rimes that will serve as aids for remembering language rules, will close January 16, 1933.

The third is A New-Word Contest for Adults. It will close February 15, 1933.

Complete rules for the pupil's essay contests are given above. Rules for the other two contests may be obtained from the G. and C. Merriam Company.

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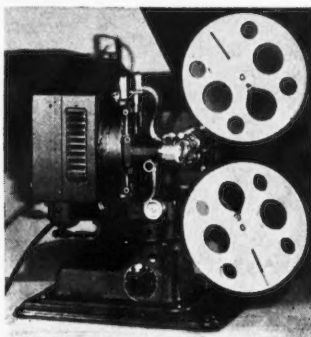
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The Victor Animatograph Corporation, Davenport, Iowa, announces a new line of projectors consisting of three highly improved models.

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New Victor Animatograph

Victor Universal Hi-Power 10 RH is identical with the Premier except for a built-in universal resistance of the variable rheostat type; the separate motor for forced cooling; ammeter; and variable resistance control.

SIMPLEX FILM CLEANER

The Victor Animatograph Corporation has taken over the manufacture and sale of the 16-mm. Simplex Film Cleaner formerly produced on a small scale by H. M. Reynolds.

THE HISTORY OF SALT

Among the useful pamphlets published by commercial organizations is *The History of Salt*, a 32-page illustrated booklet, which may be obtained from the Morton Salt Company, Morton Bldg., 208 W. Washington St., Chicago, Ill. In addition to the history of salt, the booklet contains information about modern processes of refining and preparing salt and mentions a number of its practical uses.

FILMS FOR THE CLASSROOM

A new list of sources of commercial and trade-promotion films suitable for classroom use has just been issued by the U. S. Department of Commerce. The 17-page pamphlet, entitled *Composite List of Nontheatrical Film Sources*, lists 524 concerns and describes their films. Copies of the pamphlet may be obtained for 10 cents each (stamps not acceptable) from the Motion Picture Division, Bureau of Foreign Domestic Commerce, Washington, D. C.

MR. H. PATRICK CONWAY, a member of the firm of Ginn & Company, publishers, died in Passavant Hospital, Chicago, September 7, after an illness of nearly four months. Mr. Conway had been associated with the firm since 1903, and had been in direct charge of elementary and Catholic books for a number of years. He was a graduate of Dartmouth College and of St. Thomas Aquinas College, St. Paul.

WALTER S. FISCHER, JR., son of Walter S. Fischer, President of Carl Fischer, Inc., died on September 16 at the home of his parents in Darien, Conn., after a protracted illness. Young Mr. Fischer was secretary of Carl Fischer, Inc.

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